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EDITOR

Preparation for Citizenship

II: The Duty of the Citizen to the State

IAN LISTER

Towards a World Outlook in English Education

A. R. WADIA

Soren Kierkegaard

G. WILSON KNIGHT

On the Mystic Symbolism of Shakespeare

B. P. WADIA

Loyalties

BOOKS REVIEWED INCLUDE

Radhakamal Mukerjee's *The Destiny of Civilization*; *Science and Religion*; *Memories of Teilhard de Chardin*; Ananda Coomaraswamy's *Buddha and the Gospel of Buddhism*; *Facets of Indian Thought*; Dante's *The New Life*; *Shakespeare's World*; J. M. Synge's *Poems*.

complete CONTENTS within

THE ARYAN PATH

VOLUME XXXV - NO. 10

Point out the 'Way'
however dimly and lost among the host —
as does the Evening Star
to those who tread their path in darkness.

Editor:
SOPHIA WADIA

THE ARYAN PATH: VOL. XXXV · NO. 10

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EDITOR	Preparation for Citizenship: II.—The Duty of the Citizen to the State	433
IAN LISTER	Towards a World Outlook in English Education	441
HERBERT BLUEN	The Climbers (Poem)	445
A. R. WADIA	Soren Kierkegaard	446
STELLA JAYE	The Mystic (Poem)	450
ARTHUR L. HERMAN	Value Theory: East and West: II	451
WM. EWART WALKER	Sense and Sensibility (Poem)	455
G. WILSON KNIGHT	On the Mystic Symbolism of Shakespeare	456
SHAKUNTALA GAYATONDE	Vedanta and Music	459
DAVID GUNSTON	Music That Eases the Strains	462
E. V. HAYES	Krishna and Christ	466
	NEW BOOKS AND OLD	
K. GURU DUTT	Beyond History	467
S. L. BHATIA	"Science and Religion"	468
	and reviews by	
	MARCUS WARD, ERNEST, V. HAYES, A. BASU, D. GURUMURTI, BRIAN G. COOPER, R. H. WARD, SURENDRANATH AGNIHOTRI, G. D. GAUR, K. R. SRINIVASA IYENGAR, AND N. R. DEOBHANKAR	469
	ENDS AND SAYINGS	476

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Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXV OCTOBER 1964 No. 10

PREPARATION FOR CITIZENSHIP

II—THE DUTY OF THE CITIZEN TO THE STATE

[WE reprint this article from THE ARYAN PATH, October 1940.—ED.]

FRIENDS,

Yesterday we spoke of Democracy as *Sva-Rāj,* the Rule of the Spirit, Impersonal and Universal, whose Light dwells in the heart of each and should shine for all. We saw how the great problem of Democracy was Right Education; today and tomorrow we are going to study together that problem from two points of view: education first from the viewpoint of the State and then from that of the citizen. First, what does or should the State expect from the citizen? Secondly, what does or should the citizen expect from the State?

Common to both parts of this dual examination is an important factor, one much talked about but not much used. Each one of us has a solemn duty to his own "mind-Soul," the duty of reasoning for himself, of gaining perception and conviction in all matters in life. The herd-instinct, colouring our mental outlook, is responsible for a great deal of unhappiness and even of vice. And more — the very Soul of education is the power to apply to all our tasks the light of knowledge received by the mind — not only received, but also garnered and assimilated by the mind. The function of education is to bring to us perception of the mind, conviction of the heart — the *Manas* and the *Buddhi* of our ancient psychology. Before words are uttered and deeds are done the Light of Atman passing through our lamp of *Buddhi-Manas* must be sought and utilized. This is the central, the foundational method of the right system of education. This principle is so generally ignored in modern educational systems that more than one vice springs from its neglect: people in the mass follow, like so many circus animals, their trainer; and when some revolt against authority and tradition they go to the other extreme — they throw away everything, and in

the name of liberty embrace licence! Not that they give up the herd-instinct — they only go from one herd to another, like a conservative becoming a radical, a Fascist becoming a Bolshevik. Do not overlook this fact: conservatives make a herd, yes; but so do Bolsheviks make another herd.

What we have to learn is so to broaden our perceptions, so to deepen our insight, that we shall belong to the small company of those who are possessors of the Light of the Spirit. Every boy, every girl, at school and at college should be taught to use this method; at present that is not possible because most teachers and professors are not themselves possessors and radiators of the Light of *Atman*. And the reform, therefore, should begin in the adult community. The modern tendency to judge a man's success by his capacity to elbow others out and to push himself to the front is dangerous to the State and debasing to the individual. "To get on in life" so that we may come to the top, even at the cost of others, is a degrading ambition. As we saw yesterday, competition begets rivalry with others and war abroad, but it begets within oneself petty meanness, subtle conceit, corroding envy. Every programme of social uplift or of political betterment has to be tested by pure reason. This is the back-bone of human evolution, which may be rightly defined as Self-education. In educating the Self we grow and make true progress.

So, let us educate ourselves.

But what is self-education? Define it by the aid of the philosophy of the Spirit as expounded in the *Upanishads*. Self-education is the education of the human self by the Light of the Universal Self. But the Self of the Universe, the Great *Atman*, is not something remote and far away to be prayed to and invoked with petitions. The Universal Self is Humanity's Self. The Supreme *Brahman* is omnipresent in Humanity; Prajapati, the Lord of *Praja*, the Race, is active in that Race; recall the striking phrases of the thirteenth chapter of the *Gita* where we read that the Supreme Spirit

> has hands and feet in all directions; eyes, heads, mouths and ears in every direction.

This is the ancient teaching of the *Yajur-Veda*. Listen:

> The Purusha has one thousand heads, one thousand eyes, one thousand feet; It pervades the whole earth, and yet it dwells in space of ten digits.

The Universal Spirit speaks through all human mouths, observes through all human eyes, works through all human hands. The hands of each of us are the hands of *Brahman*; the mouth of each of us is the mouth of the Supreme *Purusha*. This is the basis of Self-education. The human self, that is, your self and mine, has to educate itself for the uplift and the service of the whole. In a hundred places in our ancient philosophy this

concept of the human Soul serving the cause of the Universal Spirit, the individual serving Humanity, is stressed. The very doctrine of Avataras implies this. Why does Krishna incarnate *yuge-yuge,* from age to age? "For the establishment of *Dharma,* I am born from age to age." There is no grander or nobler or more inspiring ideal than the one we come across in the traditional life of the Buddha. It is said that the Tathāgata having secured the supreme Light of *Nirvāna* renounced it, so that, remaining with humanity, He might help and serve it.

All this may sound remote and metaphysical, even unrelated to the subject of our study. But is it? Without this spiritual foundation self-education and self-made men spell arrogance, strength, individualism run mad. No, let us repeat — self-education is the education of the human self so that it can serve in and through life the Self of Humanity.

In the light of this definition not only the young at school and at college, but also the adults in the struggles of life have a prize to work for, a goal to reach, an objective to attain. What are we to attain through self-education? The capacity to serve: capacity unfolded implies growth, evolution; service rendered implies that that evolution is taking place on the spiritual plane, that is, for the good of all.

Here let us note the similarity between the State and the school. The State *is* the school for the adult; schools, colleges, universities, are but devices through which the young are educated; but so also the professions are educational devices — the clerk, the lawyer, the engineer, are also learning while labouring in the State. What the student is to the school, that the citizen is to the State. This principle is not universally recognized; but, unless it is, harmony will not subsist between any State and its citizens. At the present hour, the citizen is exploited by the State — in small or in great measure; and Nature being compensatory, in the sense in which Emerson uses the word compensation, the citizen tries to cheat the State, whether in paying his income-tax or in some other way! *Shila,* harmony, between citizen and State will not emerge till two factors are fully recognized in self-education.

First, education must enable a person to earn his livelihood, to keep his body and Soul together and, more, to build his home and to maintain it. But this vital and important function at present is separated from the duties of citizenship and of service of the State. Second, serving the State through our profession, our very means of livelihood, is an ideal not strenuously worked for today. In this concept are the roots of real spiritual socialism: a man must continue to educate himself, must grow and evolve every year of his life, and the avenue for that education, the channel for that growth, is his own profession, his own means of livelihood. The Great Buddha gives Right Livelihood — *Sammājivo* — as the fifth

step of His Noble Eightfold Path. The very soul of Right Livelihood is the use of the means of livelihood for the good of others, for the good of all. At present the lawyer or the engineer, the doctor or the architect, unless employed and paid by the Government lives for himself primarily and most of the time; and even when employed by the Government he is not always a servant of his co-citizens, but often a master and a rude master at that; he serves in the first place his superior officer, with an eye to occupying the seat of that superior! Only indirectly does he serve the State.

Now, we who are adults have to educate ourselves in this ideal — of serving our fellow men through our daily life, at home, at office, in the law-court if we happen to be lawyers, in the paddy-field if we happen to be farmers. While the adults of this generation have to take themselves in hand, the case is not very different for the youth at school and at college. It is not recognized that self-education begins very early in life; the pupil educates himself even at school — at present non-self-consciously, and the pupil has to be taught to do so consciously and deliberately. But let us confine ourselves to the adult citizen.

This self-education depends almost entirely on self-discipline. Right Livelihood which the Great Buddha advocated depends on right discipline of ourselves. If the greatest problem of Democracy is Education, as we saw yesterday, so the great problem of self-education is the mode of self-discipline. Self-education and self-discipline alone bring forth *Sva-Rāj,* real Self-government. Right Livelihood is the apex of a Divine Triangle; from that point proceed two lines: one is self-education, the other is self-discipline; and these two are connected at the base by the third line — Service rendered to the State and to Humanity. Unless in earning our livelihood we manifest the capacity of educating ourselves by correct discipline so that our profession, high or low, is of some help and inspiration to our fellow men, that livelihood is not Right Livelihood, *Sammājivo.* There is self-government in Britain and in France, and even in Russia and in Italy, but what kind of self-government? Real *Sva-Rāj* has for its synonym *Dharma-Rāj,* and it is through the fulfilment of *Dharma,* which is Duty, Law and Order, that in our individual lives or in the State Self-Government is realized.

Without discipline no State can exist: the condition of a State, whether it is spiritual or material, liberty-upholding or tyranny-imposing, is shown through the laws of that State and the way in which those laws are administered. Bad laws and tyrannical governments cannot be overthrown — this is the lesson of history — by bad conduct and bloody revolutions. This idea is implicit in the doctrine of Avataras: Krishna, the Righteous, by his Righteousness overthrows unrighteousness — *adharma.* Knowledge

dispels ignorance and virtue vice. In considering, therefore, the duty of the citizen to the State the first factor to recognize is that the citizen has a duty, a *personal* duty, to the State: he has not merely the duty of paying his taxes and of observing the laws imposed, but also he has a voluntary contribution to make through Right Livelihood, whatever the mode of that Livelihood may be.

Turn now to what self-discipline implies in the scheme of self-education.

The most vital question which is on the lips of everybody, even when the idea of self-education has not occurred to him, is: "What is this force of evil, of passion and lust, of anger and wrath, of greed and covetousness, of egotism and pride, and all the other uglinesses with which the human being is cursed?" The good and the evil within each one of us form the subject-matter of discipline. Self-discipline has two aspects — one related to the subduing and the transmuting of the evil enveloping us; the second related to the unfolding of the good qualities inherent in our spiritual nature. This dual task consists not in acquiring knowledge, but in applying knowledge, in practising that which we know by our mind to be true and good and beautiful. Knowledge is important, highly important, but we must make sure first that that which we call knowledge is not false knowledge, and, next, that the knowledge is not applied in a wrong direction. The factor which will strike you immediately when you endeavour to educate yourself by disciplining yourself in the two-fold manner described is that knowledge is related to virtue and to morals. Why is it, friends, that with so much knowledge abroad there is increasing vice, enhancing competition, ever expanding misery? Test any line of knowledge by the light of your perception of virtue; avoid, nay, not only avoid but reject, the mere economic and pragmatic point of view, and insist on looking at events and ideas, at facts and speculations, from the point of view of the Soul, the Immortal Soul which you are, and you will agree that a great divergence exists between the point of view of the ancient Sages, the Seers of the *Vedas,* the Singers of the *Upanishads,* and that of the modern man of science — who, if he is shallow, knows everything and, if he is profound, admits in all humility that his knowledge is bounded by limiting horizons!

You will need knowledge in disciplining yourself; let that knowledge be such as will bring you virtue — the feeling of divine altruism, of enlightened generosity. The discipline with its two departments we must examine. It is a vast subject on which psychologists hold divided and conflicting opinions. Some of us who have studied comparatively ancient Asiatic Psychology and modern physio-psychology and psycho-analysis are strongly and definitely in favour of the ancient school. Very briefly let us see what kind of discipline the ancient texts such as the *Gita* and the *Upanishads* recommend.

Each human being is a mixture of low and high, of evil and good, of ignoble and noble. The low, the evil, the ignoble pertains to an aspect of ourselves that we ourselves dislike and more — sometimes positively despise. Who is there among us who has not experienced the pang of remorse when he has indulged in that which we loosely call wrong? The first point in self-discipline is to recognize this duality between — shall we call it the despised lower nature and the other, the despiser? The high, the good, and the noble pertain to the Soul aspect of man; our higher aspect, that is, the Soul, is the beholder, the spectator, the perceiver — the *Upadrashtā* of the thirteenth chapter of the *Gita* who observes the weaknesses and the meannesses of the lower.

Study this lower nature first from the point of view of personal happiness and personal advancement in life. Vice befogs perception as alcohol does. Even a little alcohol affects our sight because the very retina is impressed, and further — mental perception is affected. A little alcohol every day undermines mental clarity; so it is with moral weakness. Viciousness grows out of small moral lapses. A fiend in human form is as much a product of evolution as anything else in Nature. This is not generally understood: a little alcoholic indulgence is not looked upon as dangerous or even as wrong; so with small moral lapses. Wrath is feared, but a little irritability is looked upon as natural; gross sensuality is condemned, but small lapses are winked at; a black lie is censured, but a white or even a grey lie is often considered legitimate; and so on. These little defects, these small moral lapses, are grave detriments in their cumulative effects.

The *Gita* brings out very forcefully how the vicious tendencies blind us to truth, to nobility, to righteousness. In the third discourse Krishna speaks of "the constant enemy of the wise" — *nitya vairī*; and what does it do, this *vairī*? It sways the senses, *indriyas,* the mind, *Manas,* even *Buddhi,* the heart-insight, and more — note, please — it bewilders and deludes the *Dehī,* the Lord in the body. This principle of desires and passions, *kāma,* produces that kind of difference which is dangerous to the whole social order. Yesterday it was said that the saint and the sinner were not of equal value to the State, while the Brahmana, the Kshatriya, the Vaishya and the Shudra, the lawyer and the doctor and the engineer, were of equal value though different in their qualities and actions. Differences of *guṇa* and of *karma* are opportunities and avenues of the soul; but when these are not used as opportunities and avenues for soul-growth they become dangerous elements, not only in our personal life, but also in the life of the State. There is no difference in value to his own Soul-growth and to the State between an efficient lawyer and an efficient engineer — efficiency including,

please remember, the moral factor — but between an honest and sincere lawyer and a dishonest, lying lawyer who exploits his clients there *is* a difference which the State cannot and should not permit. In disciplining ourselves this aspect of our place, our value as a citizen of the State, must be fully considered.

The second aspect of Self-discipline, that aspect which pertains to our higher Soul-nature, is more positively and more constructively related to our duty, our *dharma,* as a citizen. Our personal character, our personal capacity, that is, our moral insight and our mental output, are assets to the State and to the country to which we belong. In the *Manusmriti* as in the *Mahabharata, āchāra,* good conduct, is a concomitant of *dharma. "Āchāra-lakshano dharmah,"* says the *Mahabharata*: "The mark of *dharma* is *āchāra.*" Again, it is said that "the *Shruti* and the *Smriti* declare *āchāra* to be the highest *dharma*"; this is in the *Manusmriti.* Nowadays, *āchāra,* goodness, and politics are two compartments, instead of only one.

Our time is nearly up and we must close. The duty of the citizen to the State for the building up of a Spiritual Democracy is so to discipline himself in the earning of his livelihood that through it he is able to make the gift of mental capacity, his moral worth, to the State which offers him the training-ground for the evolution of his own Soul. Not in some special heroic way has the State to be served, but in the sphere of our own life, whatever it be; living in the attitude of consecration we render service and thus we grow. In at least two *Upanishads,* in the *Chandogya* and in the *Taittiriya,* the man who attains perfection is declared also to have attained *Sva-Rāj,* the very term is used. Just as Soul-enlightenment is related to sense-control, so also is Spiritual Democracy related to vice-control, to the expression of the great virtues. Those citizens who attain the rank of leaders have a special obligation to the State and to the people. The honesty demanded of a government official today is not sufficient. The leader of citizens and the maker of laws should not only display the honesty recognized in diplomacy and in statecraft; he must possess mental integrity and an honest heart. In the India of tomorrow, even of today, we must demand not only good character as they do in other lands, but something more: we must demand, if not attainment of spiritual status, at least a sustained endeavour to live the Higher Life, in which the senses are controlled, the mind is kept pure, egotism and selfishness are subdued, and the sense of justice is expressed. The home of the leader and of the legislator must be a Centre of Light. The leader's capacity to think clearly and to labour assiduously in matters of State is intimately related to his life at home. His home is the moral and spiritual gymnasium where he must exercise his moral and spiritual muscles so that he may bring to his work, to his service of the State, moral and spiritual energy.

What is the moral and spiritual exercise to be undertaken at home — not only by the husband, but also by the wife; not only by the parents, but also by the children; not only by the employers, but also by the servants? In a single verse the Buddha has shown it — the mode of real prayer, which is seeking the Light of the Spirit. In the *Dhammapada* it is described:

> Self is the Lord of Self; what higher Lord could there be? When a man subdues well his self, he will have found a Lord very difficult to find.

This is the same prescription as is found in the *Upanishads* and in the opening verses of the sixth chapter of the *Gita*. Only the Light of the Spirit can bring real *Sva-Rāj* to the State and to the country to which we belong.

In building his home every citizen should invoke the Light of the Self, which is beyond and superior to the light of the moon and the sun and the stars, but which is nearer to the heart than the stars, the sun, and the moon. Do not expect the Light to radiate from the Halls of Legislative Assemblies if the Light of the Spirit does not shine forth from the Government House and from the homes of Ministers.

In the *Manusmriti* the *Grihastha-āshrama* is called *shreshtha,* the highest of the four *āshramas,* and the duty of every State today is to enable every citizen to restore to the Order of the Householder its supreme position. In the India of today let us be Builders of Homes, pious homes, prosperous homes, philanthropic homes; for thus only India, as a real Spiritual State, will arise to spread her Ancient Knowledge abroad, to shed her Light of the Spirit over the whole world, and thus will fulfil her mission of service to Humanity.

EDITOR

THE INNER TRUTH is that every man is himself a creator, by birth and nature, an artist, an architect, and fashioner of worlds. If this be madness — and if the universe be the machine some think it, a very ecstasy of madness it most manifestly is — none the less it is the lunacy in which consists the romance of life, in which lie our chief glory and our only hope.

—W. MACNEILE DIXON

TOWARDS A WORLD OUTLOOK IN ENGLISH EDUCATION

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He has published articles about General Studies in the *Times Educational Supplement* and in the journal *Education Today*. He is the author of the article "The Teaching of the Humanities in the Schools" in the book *Crisis in the Humanities* (Editor: J. H. Plumb) to be published by Penguin Books this autumn. He also writes feature articles for *The Guardian*.

He writes of himself: "I am 29 — and therefore one of the 'new guard'!" His treatment of his subject is well-informed and vigorous.—Ed.]

Samuel Butler, writing of English education in 1872, said:

> I sometimes wondered how it was that the mischief done was not more clearly perceptible, and that the young men and women grew up as sensibly and goodly as they did, in spite of the attempts almost deliberately made to warp and stunt their growth.

He was writing about the few in a century when virtually no educational system existed for the majority of people in England, and when the Classical curriculum was dominant in the private Public Schools and in the universities. Today there are no more Lord Macaulays setting out to govern India with a trunk full of books about Classical History, and one or two books about the flora and fauna, and no books at all about the people of the Indian subcontinent. However, the legacy of the nineteenth century still creates many contemporary problems, both in syllabuses and in attitudes — and that is where the main difficulties lie.

In the teaching of History, for example, syllabuses are still very Anglo-centric — children can be guaranteed to know more about William Rufus than they will know about Lenin, Gandhi, or Mao; they still concentrate on kings and battles, in an age when kings have either been democratized or retired, and when battles, far from being the manifestation of Kipling-esque heroism, are more often acts of international anarchy and national irresponsibility; if the worst of Whig History — which teaches that British Parliamentary government in the nineteenth century was the greatest achievement of all human endeavour — has disappeared from many schools, it is paradoxically still making a last stand in schools in Commonwealth countries, whose pupils still unwittingly retail the same lies about Magna Carta that most English schoolboys did a generation ago. In English studies (which are, by definition, largely national) pupils still go, line by line, through Chaucer's feebler tales and, blow by blow, through Milton's

Samson Agonistes: and this is done at a time when the great works of international authors are available in excellent translations. In Geography pupils often learn more about rainmaking than about societies. Religious Instruction is still very much concerned with putting forward the position of the national Anglican Church (and such religious indoctrination, if the cases of Voltaire and Stalin are a guide, is doubtless producing many agnostics and atheists by reaction). Classics claims to stand apart — and that is criticism enough. In general, the excessive and premature specialization in English schools is producing many students completely ignorant of science in a scientific world, and many scientists who are not only nearly illiterate, but who are more equipped technically than they are morally. C. P. Snow, one of the most socially concerned writers of our day, has said that this division, between a scientific and a non-scientific culture, "is a sheer loss to us all. To us as people, and to our society."

In English education there is still too much reward for mere rote learning, and pupils' minds revolve — secure, but uncreative — in small circles of repetitive knowledge: this, combined with the Puritanical obsession with uniform, makes English schools produce an unacceptable number of dull, unoriginal conformists, or "convergers" as sociologists have recently called them. The older universities often complete the process: Samuel Butler attacked the Cambridge of his day for the rewards it paid to the lack of originality: Mr. A. J. P. Taylor, nearly one hundred years later, is still attacking Oxford for making its principal aim, not to be a centre of intellectual activity, but to set itself up as a finishing school in gracious living: thereby, he claims, it has become an instrument of social corruption.

This picture of English education is distressing, but fortunately it is not without hope: there is a good prospect of both reform and improvement in the near future. One of the greatest reasons for encouragement is the number of people concerned with education who actually realize that the problems exist. Dr. J. H. Plumb, the famous historian, has campaigned for syllabus reform within Cambridge University, and he has expressed the general view that "the prime activity of history should be to teach non-historians." Mr. C. P. Hill, of Exeter University, and the General Studies Association have conducted surveys to aid teachers in this task. Textbooks of world history have been produced — *Towards One World* by George Pearson is one of them. Books like *Political Ideas in the Modern World,* by Heater, which aim to give pupils some political awareness and maturity before they leave school, are already in use. The School of Oriental and Africal Studies, under its energetic Director of Education, Dr. Blakemore, is running courses for teachers of history, who are now going back to school in order to pioneer and aid the new developments. Organizations like the Council for Education in World Citizenship, and

the Freedom from Hunger Campaign, are forging close links with the schools, and either in project work, or in special societies of campaigns, the attention of pupils is drawn to world perspectives. The movement towards the broadening and liberalizing of the curriculum in schools is supported in the new universities by people like A. E. Sloman, of Essex University, this year's Reith Lecturer, and by Lord James, the Vice-Chancellor of York University: it is also supported by leading administrators, like Dr. L. W. H. Payling, the Chief Inspector of Schools for the London County Council, and by Mr. Percy Wilson, Her Majesty's Senior Chief Inspector.

The most noteworthy development in the schools themselves has been the trend towards freeing the curriculum: lower down the school this is being achieved by the withering away of the old Ordinary Level Examination (taken at the age of about sixteen, and recently attacked as "the slaughter of the innocents" by Mr. Harry Davies, the Director of Education at Nottingham University) and the substitution for it of new methods of assessment which are far more teacher-controlled than the old impersonal machinery of the examination industry: in the Sixth Form improvement is coming with the introduction of General-Studies programmes, which run alongside a *reduced* number of specialist subjects. (High specialization will be necessary in some subjects in the Sixth Form as long as the usual courses in English Universities last only three years: the practical aim of many reformers at the moment is to have a Sixth Form course based on *two* specialist subjects — rather than the three or even four which is now usually the case — and a comprehensive course of General Studies.) As one of the essential features of liberalism is variety, and as General-Studies courses are planned largely by the people who run them, and stem largely from their personal enthusiasms, programmes vary from school to school: however, they do have a common nature, and it is worth while describing in detail the creation and running of a typical General-Studies course in a Sixth Form in an English School. The planner of the course has about one third of the teaching time on the curriculum, and some of the best members of the staff at his disposal: General Studies periods are blocked on the timetable, and this means that boys of various specialisms can be put into the same class, thus overcoming the social and cultural divisions which C. P. Snow has analysed so well. Masters will suggest "topics," stemming from their specialism but of general interest and validity because of their social relevance and application, which they would like to teach in the programme, and when these are accepted they then create their own syllabuses. Topics are broadly of three types: those that are scientific, those that are sociological, and those that are aesthetic. These topics are studied on a termly basis, and a pupil will study a different type

of topic each term in the year: thus, if he completes the normal Sixth-Form course of two years he will study six different topics (two scientific, two sociological, and two aesthetic). His first topic of General-Studies science may be on the History and Philosophy of Science. People like Professor Butterfield, Professor A. Rupert Hall, and Marie Boas have produced books and pamphlets which are very useful in this course. In putting scientific developments into their historical and social context this course is as valuable to scientists as to non-scientists. The pupil's second topic in General Studies may be a study in depth of the First World War, read largely from the autobiographies of men involved in it. This course will be focused on the actual war, but it will also trace its background in the nineteenth century, and discuss in more detail some of its major implications in the twentieth century — the Russian Revolution and Communism, Mussolini and Fascism in Italy, Hitler and National Socialism in Germany, and the world economic crisis. The pupil's third topic may be a study in modern literature, drawn from the major authors of various countries: here a selection will be made of texts which deal with some common social problem, such as conflict between the generations, conflict between the individual and society, or conflict and misunderstanding between nations. In the second year of his Sixth-Form General-Studies course the pupil might spend his first term studying Cosmology, Science, and Religion, or Scientific Method; his second term studying the problems of Underdeveloped Countries (and here the literature produced by the Freedom from Hunger Campaign helps enormously); and his third term studying Art and Music. If the pupil stays three years in the Sixth Form (and this is becoming increasingly common) he will have studied nine General-Studies topics before he leaves to go on to university or to employment in the outside world.

General-Studies courses in the schools are aimed at educating the pupil not only in terms of instruction but particularly in terms of individual self-development. Attempts are made to get pupils to think for themselves. When Religion is included in a General-Studies course, for example, what is offered is not instruction but a study of comparative religion, and the open discussion of moral issues. Pupils are generally encouraged to be critical, to respect good evidence but to see through bad propaganda. All the time their attention is drawn to wider world issues, and in this way the old problems of insularity, assumed superiority, and ignorance, are gradually being overcome. In an age when the rights of majorities are being recognized for the first time in history, students now realize that a concern for society also means a concern for the conditions of the mass of the people; in an era when a person can no longer be ignorant of the existence and consequences of wide-spread poverty and

malnutrition in the world, students are organizing themselves to aid common humanity; in a century which has seen Belsen, Stalingrad, Dresden, and Hiroshima, students are looking for ways to promote racial justice and understanding, and peace between the nations. In the nineteenth century Lord Macaulay could sit in his comfortable Albany apartment in London, unaware of the conditions of the mass of the people so conspicuous by their absence in the masterly narratives of his histories, and say that society was full of natural progress. However, today we realize progress has to be worked for; the developments towards a world outlook in English education are more than desirable: they are a necessity if Macaulay's optimism is to be vindicated, and general human progress is to be achieved.

IAN LISTER

THE CLIMBERS

We are frustrated, we who strain
The peaks of purpose to attain,
One peak attained, a loftier still
Appears and challenges our skill;
There is no rest for us who seek
To win an ever loftier peak,
The years ironical and stern
Deride us while we climb and yearn.

HERBERT BLUEN

SOREN KIERKEGAARD

[**Professor A. R. Wadia, M.P.**, is an old and much esteemed friend. His distinction lies in many fields of the intellect: he is a man of *belles-lettres*, learned in philosophy, profoundly experienced in education and social problems. He is one of the specially nominated members of the Rajya Sabha.

In this article, which was originally prepared as a radio talk, Professor Wadia examines some aspects of the personality and the philosophy of Kierkegaard.—Ed.]

In the history of philosophy it is nothing unusual for a philosopher admired by his own generation to be forgotten by the succeeding generation or for a philosopher to be ignored by his own generation to blossom forth as a great philosopher for the generations that follow. Kierkegaard was a force in the literary and philosophical world of Denmark, but it could hardly have been foreseen that he, an obscure contemporary of Hegel, would blossom forth a century later as a great European, as an inspirer of Existentialism, which has become important enough to be a focus of philosophic thought.

Kierkegaard was born in a wealthy family, which put him above the need of earning his bread. His was a deeply religious family and the sternness and melancholy of his father were fully shared by the son. He rejoiced in the small world which was his environment. He felt he had been an old man already when he was born. Nor was he unconscious of his own physical deficiencies: "Oh, if in eternity there is time and place for jest, I am certain that the thought of my thin legs and my scorned trousers will be a blessed amusement." He was conscious of himself as a problem man. But he did not suffer from any undue modesty. In his voluminous Journal, running to several volumes, he wrote once: "After my death not only my works but my life will be studied and studied." This must have been the intuition of a genius and his prophecy has been abundantly fulfilled in the growing Kierkegaardian literature and the translation of his works into many languages. His was a genius not unmixed with a streak of madness, marking divine jealousy and divine favour.

Kierkegaard was both a thinker and a man of letters. There is sure to be considerable difference of opinion about his worth as a thinker, but no one has questioned his literary worth. He was proud to write in his own Danish and proved its worth as a fit medium even for most delicate and abstruse thoughts, though he had to undergo the difficulties of an author in a language which had a limited public.

Kierkegaard does find a place in the histories of philosophy, but his attitude to philosophy varied. When he came to look upon religion as the be-all and the end-all of life, philosophy as a system of thought did

not have any fascination for him. But in the process of the development of his thought he did look upon philosophy as affording a means for the co-ordination of all his random interests. But this phase did not last long. He decried the "systematic tendency" as one that "promises everything and keeps nothing." When Christianity came to claim him as all its own, he was led to say that "Christianity and philosophy cannot be united." For the very reason that he had no systematic view of life, it is not easy to study him as a philosopher. He was essentially a man of moods, but his very revolt against systematization of thought marks him out as the first Existentialist. The individual exists; thought is only conceptual. Apart from his individualism the fact that he wrote enormously and under different pseudonyms makes the task of unravelling his thoughts all the more difficult. It is not unusual for philosophers to seek to harmonize the rival claims of any two entities or concepts. Many have taught that it is not impossible to reconcile philosophy and religion. But Kierkegaard is not among them. For him philosophy and religion take the form of the antithesis of thought and faith and he sees no possibility of reconciling the two. He is averse to any critical study of the Bible and does not hesitate to recommend a total banning of such a study. He would justify this view on the analogy of a lover. No real lover tries to probe into what love is, for this very attempt would lead to the death of love. So too

> the man who lives in daily and yet solemn familiarity with the thought that there is a God could hardly wish to spoil this thought for himself or to see it spoiled by piecing together a definition of what God is.

For him the title of his famous book *Either-Or* constitutes the "key to heaven."

In spite of his aversion to systematic thought his philosophy does lend itself to some systematization; for otherwise it would be impossible to understand why he ultimately comes to repudiate all thought. In his *Stages on Life's Way* he distinguishes the three stages of aestheticism, ethicism, and religion. He was too much of an artist and an aesthete himself not to recognize the existence of the aesthetic. But he could not rest there. The pursuit of the good is a higher category than the pursuit of the beautiful, but there is no gradual or logical transition from the one to the other. For Kierkegaard the stages constitute exclusive and enclosed worlds. One can pass from the one to the other only by a leap. His existentialism implies that the aesthetic existence is pleasure; ethical existence is combat and victory; and religious existence is suffering of an enduring type. He is quite conscious of the fact that religion does not do away with ethicism. On the contrary it absorbs it; so too the religious "does not abolish the aesthetical but dethrones it."

Existentialism as a philosophy emphasizes the individual, but the

individual is subjective and hence the paradox of existentialism that it seeks to repudiate the concept of the universal and yet enthrones the subjective as the very core of the individual. This is what gives Kierkegaard's views of religion and Christianity their peculiar importance.

In *Either-Or* he propounds the astounding proposition that "Christianity brought sensuality into the world." It becomes intelligible in view of the fact that Christianity abhors the sensual, and yet by its very abhorrence puts it in the forefront. This very desire to get rid of the sensual gives rise to acute suffering and this was the experience of both his father and of himself. It is this struggle that gives a zest to the phenomenon of "becoming a Christian." Rarely does he talk of "being a Christian," as it represents an ideal far removed from the ordinary run of humanity. It is for them to try to be Christians. Here is pessimism and optimism as well:

> Thou plain man! I do not conceal from thee the fact that, according to my notion, the thing of being a Christian is infinitely high, that in no age are there more than a few who attain it — as Christ's own life attests when one considers the age in which he lived, which His preaching also indicates if one takes it literally. Yet nevertheless it is possible to all.

Kierkegaard's attitude to Christianity is not without paradoxes, one of which is well expressed in his statement that "God is your mortal enemy," for He is cruel and tests the Christian's faith "through sufferings with which no other human sufferings can compare in painfulness and anguish." Yet he goes on to say that in fact it is not Christianity which is cruel, but the world, and Christianity is gentleness and love and conquers suffering.

Furthermore Christianity is not a doctrine, "but the fact that God has existed." Christianity is just "an existential communication . . . a doctrine that proposes to be realized in existence." It is for this very reason that for each individual Christianity is subjective. It adduces no reason; it is a matter of faith. It may even involve the absurd, which is described as involving a hope justified by "no tangible or rational reason." In defence of this position he has recourse to the case of Abraham, who was prepared to sacrifice his son, Isaac, in obedience to the command of God, though such a command palpably violates all rules of morality and reason. But God's irrational command was given only to test the strength of Abraham's faith, and when Abraham lived up to this test there was no need to sacrifice his son. So Kierkegaard argued that Abraham did not lose his son because of his faith but got back his son by his faith.

It is not easy for an Indian to evaluate the worth of Kierkegaard as a thinker. In one sense he was no philosopher, for he repudiated reason as the instrument of thought and emphasized faith even in the absurd as the

rock of life and thought. An appeal to Christianity as involving suffering and through it redemption is an appeal which is likely to leave an Indian thinker rather cold. There is no doubt that Kierkegaard suffered acutely from mental depression and other reasons which themselves smack of an exaggerated sense of guilt that he had denied God or abused God. And yet he lived a comfortable life, amounting almost to the luxurious. He kept a good table and a large variety of glasses from which he could choose to drink. He had a large house and he was fond of long drives to relax from his solitude. He was careless about his expenditure as he cherished an illusion that he would die early and so did not hesitate to live on his capital. But he lived longer than he expected and when he saw his funds dwindling he was in a panic and thought of committing suicide. One cannot take this as a good example of Christian resignation. When death actually came to him he must have been relieved, even though he died at the young age of forty-four, a distinct loss to Danish literature and to philosophy, as many of his admirers would aver.

His view on marriage again has something uncanny in it. It speaks well of his human nature that he managed to fall in love with Regina Olsen and that she accepted him. But then he began to muse that his melancholy would not make him a good husband and so he broke off the engagement and she married another. Later, when Kierkegaard thought of renewing his friendship with her, naturally her husband objected and this must have added to his self-inflicted sufferings. To love and lose is not an uncommon experience for human beings. But there was something irrational and immoral, and unchristian, in him when he wrote:

> It is an abominable lie to say that marriage is pleasing to God. From the Christian point of view it is a crime, and what is odious about it is that by this very crime the innocent individual is introduced into that community of criminals which is human life.

The life of Kierkegaard is certainly interesting, more perhaps for the psychiatrist than for the man in the street. One can admire the lyric beauty in a passage like this, and also its philosophic worth:

> Fear not the world, neither poverty nor wretchedness, nor . . . man's injustice . . . but fear thyself, fear what can kill faith, and therewith can kill for thee Jesus Christ. . . . Fear and tremble, for faith is contained in a fragile earthen vessel, in the possibility of offence. Blessed is he who is not offended in Him, but believes.

Kierkegaard's philosophy is thus to repudiate philosophy, and to repudiate the orthodox Christianity of the parsons as well. He exhorts all to shun parsons. In his writings there is the fire of the Jewish Prophets and a good deal of brimstone too. Hoffding sums up his life's work well

when he says that he "was not a man to help in the solution of problems . . . but he laboured on behalf of the force and fullness of life." He will undoubtedly have a value for those who have not found the end of their quest either in philosophy or theology and can live in pure faith as affording a haven from the many shoals of life. In Kierkegaard speaks the tortured soul of humanity and that explains his appeal to so many in Europe and America today.

A. R. WADIA

THE MYSTIC

Why
Do I
Always
Walk straight in the dark?
What spark
Of inner vision
Does the outer eye
Deny?

STELLA JAYE

VALUE THEORY: EAST AND WEST

[THE FIRST PART of this long article by **Mr. Arthur L. Herman** appeared last month. Below we publish the second and concluding part.—ED.]

II

THE EASTERN MILIEU

INDIAN VALUE THEORY is not much better off. Perhaps ethical muddles are part of the human condition. But Indian thought offers a theory which is consistent and interesting and new for most Westerners, and perhaps phases of this "new-ancient" theory will provide an interesting insight into our own ethical theories (and perhaps they will not). Two major forces of philosophic opinion clash alarmingly over the question of ethics in Indian thought. One school, call it the "Radhakrishnan School," says in effect, that there is an Indian system of ethics (cf. *Eastern Religion and Western Thought, passim; The Principal Upanishads,* "The way to spiritual attainment is through worship and the moral life," p. 42; throughout, this work is a remarkable interpretation of the Upaniṣads as they relate to the ethical life of the *Karma-yogi*), and that a philosophy of values defines Indian thought or is at least bound closely to that thought.[1]

With this school, we might juxtapose two groups which argue that Indian thought is (1) anti-ethical or un-ethical and (2) non-ethical. This school, the "Non-Radhakrishnan School," let us say, is represented in the first instance by some who argue that Indian philosophy has negated, destroyed, buried, outlawed, gainsaid, and generally refused to admit the existence of value in the system.[2] This is the least interesting of the two "Non-Radhakrishnan" groups, however, and their arguments seem to be characterized by an unusual willingness to misrepresent the Indian doc-

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[1] For the arguments of the "Radhakrishnan School," the reader is referred to the volume *Essays in East-West Philosophy,* ed. by CHARLES A. MOORE (University of Hawaii Press, Honolulu, 1951) and the following articles: T. M. P. MAHADEVAN: "The Basis of Social, Ethical, and Spiritual Values in Indian Philosophy," pp. 317 ff.; "Report of the Seminar in Comparative Ethics and Social Philosophy," pp. 437 ff. Other philosophers, particularly Hindus, uphold the claim that Indian thought is shot through with value theory, particularly on ethics (psychological and transcendental ethics, it is true, but none the less an ethics); cf. SUSHIL KUMAR MAITRA: *The Ethics of the Hindus,* pp. 244 ff.; SWAMI NIKHILANANDA: *The Upanishads,* Vol. I, p. I.

[2] The view is generally represented by Arthur Schopenhauer, Katherine Mayo, and a large group of Christian missionaries from the West, one of the most outstanding of whom is Albert Schweitzer; cf. SCHWEITZER'S *Christianity and the Religions of the World* (1923) and a later work, *Indian Thought and Its Development* (Chs. I–III especially) Schweitzer has many disciples throughout the West and I choose a statement from one of them to illustrate this general point of view: "There is only one kind of historic 'mysticism': the negative, the Hindu, the Schopenhauerian. Of that Schweitzer says, truly enough, that it destroys ethics." (J. MIDDLETON MURRY: *The Challenge of Schweitzer,* p. 30).

trines and texts. The more fascinating "Non-Radhakrishnan" representatives are those who claim that Indian thought is non-ethical.[3] This claim is grounded in a reference to the Vedānta system of Indian thought. One could argue somewhat as follows in regard to this "non-ethics." The notion of value logically and psychologically implies some kind of desiring; whether one accepts affective or conative theories of value, one is bound to this premise: One cannot value that which one does not desire;[4] or, one desires that which one values; or, one values that which one desires: All three are statements with the same meaning. The sense of this assertion is bound up in the notion that value and desire are linked, in some way or other, psychologically, and possibly, logically. The Vedāntists tell us that the aim or goal of all Hindu life is the state of *Mokṣa*, a mystical end towards which all the doctrines point; the philosopher recognizes that Indian thought is all-poised towards *Mokṣa* as the ultimate goal of life: "The attainment of sorrowlessness is the common goal of all the schools of Indian philosophy."[5]

Mokṣa is characterized in the Upaniṣads as the condition of desirelessness wherein the flame of desire has been blown out. Such a state implies that valuing is impossible. This is what we meant when we indicated that the second group in the "Non-Radhakrishnan School" was claiming that Indian thought is non-ethical in its aim, and this is possibly why axiology,

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[3] The claim that Indian thought is non-ethical is grounded further in the fact that Indian philosophy is characterized by the absence of any systematic study of ethics *per se* in the history of Indian thought: "Personal enquiry here among our philosophical colleagues from the East makes it clear that as far as the Orient is concerned, up to the present, no special attention has been paid to the general theories of value in India, China, and Japan" and "... it is all the more surprising that axiology as a special branch of philosophical inquiry ... seems not to have been systematically undertaken in the East." (CORNELIUS KRUSE: "Western Theories of Value," quoted in *Essays in East-West Philosophy*, p. 384). This is a little strong, perhaps, but the opinion of Professor Kruse is shared by many other persons.

[4] Studies are beginning to accumulate concerning non-normative theories of what is "important" to man. Interest in the psychotic's and neurotic's value patterns adds another dimension to the jungle of value theory which has been somewhat neglected to this time. Charles W. Morris, one of the pioneers in this area, says: "There are, of course, modes of life that are abnormal, destructive, and malevolent, and a study of them is important for the theory of value." *Varieties of Human Value*, p. 5; cf. *The Open Self* by Morris, pp. 114-16). The more recent work with primitive and "uncivilized" societies, championed by Westermarck (though preceded by Herodotus), includes E. Z. Vogt's paper "Navaho Veterans: A Study of Changing Values"; Richard B. Brandt's *Peasant Society and Culture*; C. W. Morris's *Varieties of Human Value*; studies by Margaret Mead, Clyde Kluckhohn, Talcott Parsons, A. L. Kroeber, could add to a steadily growing list of works in this area of value study, and they reveal a charged interest in this particular aspect of value theory. We feel that this is an area where much publication and controversy indicates a healthy atmosphere for philosophic research. On the other hand, it could be questioned whether ethical theory, *per se*, equally bright with the fires of contention, is not just burning up (or out).

[5] T. M. P. MAHADEVAN: "The Basis of Social, Ethical, and Spirtiual Values in Indian Philosophy," quoted in *Essays in East-West Philosophy*, p. 318.

as a systematic study, has never been developed in India or any of the Hindu-Buddhist countries where valuing is looked upon as a form of attachment or desire.

The difficulties in defending a theory of this second sort are not assuaged by the problems of terminology for such notions as "valuing," "desiring," "*Mokṣa*," "*Nirvāṇa*," "goal of life," etc. Nor does the fact of the need for rules while working towards that ultimate goal of the extinction of desire mitigate the problems mentioned in the first part of this paper. For during the interim, when one is thrashing about in this world, searching for what to do in this set of circumstances, prior to attaining *Mokṣa*, one needs some guide, some rule or principle, and the sacred texts are not always helpful. For example: neither the *Bhagavad-Gita*, the Vedas, nor the Upaniṣads tell us whether drinking coca-cola, or buying foreign goods, or wearing lipstick, false teeth, or *topees* is wrong. For a people who depend on a revealed literature for their daily guide in life, for any group holding to a transcendent theory of ethics prior to attaining a state in which ethics and rules of conduct are no longer necessary ("Love God and do as you will"), the problem of applying an ancient set of principles to modern problems is tremendous, indeed. No wonder the ancient and traditional cultures collapse and disintegrate at the withering touch of "modernism."[6]

A kind of contradiction obtains here, then, once we realize that the aim of value in Hindu thought (and much Christian medieval philosophy, too) is the transcendence of value, to the point where one goes beyond all valuing, beyond all attachment and desire.

Another argument for valuelessness is found in looking more closely at the metaphysical monism which lies beneath the mystical philosophy. To the monistic thesis, the concept of valuing is foreign. One can only value that which is different, or other, than the valuer. In this sense, the "ought" and the "is" are identical. Thus monism implies a determinism or fatalism in which what "ought" to be "is," and what "is" is what

[6] In some sense, even though these activities, drinking coca-cola, buying foreign cloth, smoking cigarettes, are non-moral activities because the tradition of rules, mores, practices, sacred literature, etc., has no instances of proscribing or prescribing these practices, we still want to argue that they *have* great moral importance in such a culture as those closed, primitive cultures of the East (or rather they *did*). Indian values, what there were of them, were all but destroyed when the culture or tradition on which those values rest was turned topsy-turvy by the British. A system of absolute rules suffers for this very reason from innovation and change, simply because it has no ready-made practice to which to appeal when progress begins to make itself felt in a formerly closed culture. For this reason, one could argue (*contra* Toulmin), for instance, that no practice lies outside the scope of value-theory, at least for the philosopher of the cultures we are considering. The whole universe, in some sense, becomes entangled in value; every practice, every individual action, too is significant and meaningful as an expression of value for someone or to someone (remember, we are speaking of that pre-mystical phase when value is important).

"ought" to be. The Hindus want to argue that the Universe is *Līlā* or the "play" of God, and that the world is as God made it, and He disposes it for the best. The Hindu, as part of that play, is not different or apart from it. Knowledge of one's identity with the *That (tat tvam asi)* is one of the basic tenets of Hinduism, and realizing that there are no others, only the *Thou,* is the outcome of this realization. Now, there are *no others* towards whom one can act or respond in an ethical way; so ethics as a system of rules governing one's relations to others is no longer necessary on possible once one "knows" (mystically) that there are no others. Once one "knows" that the universe is as it is, and is as it ought to be because of what it is (God's "play"), one accepts, I take it, the fact that things could not have happened other than as they have happened. In a manner of speaking, the "ought" and the "is" are identical in that they imply one another. The logic would indicate that what one ought to do is what one has done, is doing, or will do. In the same manner of speaking, one can see how the "ought" is thus derivable from the "is," and the "is" from the "ought," if one ever knows what ought to be. Any system of ethics, as the West knows it, would seem to be impossible here. Thus, from this "monism" and the implied metaphysical predeterminism, ethics goes out as a discipline relating oneself to others in the universe — for there are no others, there is only *Brahman.*

Such, it seems to me, is a second way of escaping a kind of valuing, namely, ethics.

Questions are bound to come up, now, especially regarding the notion of "valuing," as prizing and desiring. Further, one gets the impression that this kind of stoicism — if indeed this can be called "stoic" — is not going to help solve the muddle we spoke of earlier in the paper. Is this not just one more type of ethical theory to which men are disposed or not, depending on their willingness to accept the metaphysics of the tradition? I am afraid the answer is "yes." This is *just another* theory of valuing, weaker than the others, to some certainly, because the metaphysics is so foreign to them. What was going to be two ethical alternatives, the muddle in the West with its attendant freedom to explore and search, *versus* the consistency of the East, with its closed, authoritative, and absolute values, has turned out to be something far less than this. As two objects of value in themselves they are anything but separate, and we have really a value system with many different approaches, of which the authoritarian or theological-Hindu system is merely one token of a theological system. Perhaps the Christian, Stoic, Marxist, etc. would be other tokens of the same type.

In conclusion, we might say that while no dilemma is forthcoming, and while the presentation of a queer kind of theological value system has

its limitations (the many questions which we didn't raise, but should have, regarding "value" for the mystic, *versus* "value" for the mystic-to-be) — "queer," because it claims to have non-valuing as a goal — one interesting point does emerge in the form of a question. That is this: Is it good to have values? i.e., Is it good for man to value things or entities? (Is it valuable to have values? is *not quite* the same question). We seem to take valuing for granted, as a condition of man, or as something natural. But if men are known, and cultures are known, by what they value, it might be interesting to push this issue into that realm by asking, "What is that man like who has no values?" If we rule out the psychotic and the extremely abnormal, this might be a question worthy of pursuit.

ARTHUR L. HERMAN

SENSE AND SENSIBILITY

Your world and my world
    are fragments thread together
within a wider world of sense
whose motions are the more intense
    the more our spirits mingle
    in service and in praise.
Or if we pause and gaze
beyond our bonded powers,
we may through mystic hours
our consciousness amaze
    with rich delights of the Immense.

WILLIAM EWART WALKER

ON THE MYSTIC SYMBOLISM OF SHAKESPEARE

[We have great pleasure in reprinting this seminal essay from The Aryan Path of April 1931. Since then **Professor G. Wilson Knight** has developed the insight and approach indicated into a body of Shakespearean criticism so impressive and valuable that his contribution to Shakespearean studies will remain for ever a momentous chapter in them.—Ed.]

The criticism of Shakespeare has in the past been too strictly limited. Confining itself almost wholly to "common-sense" analysis of the plays, it has noticed the clash of character with character, the human interest of poignant dramatic situation, and the firm ethical sanity that is everywhere apparent in Shakespeare. Such criticism has done valuable service; yet that which is of even greater significance has been left almost unnoticed. The more imaginative qualities have been too often forgotten. Throughout Shakespeare there is a subtle use of atmospheric effect, as for instance, the murk and evil that muffle the Scotland of *Macbeth* or the bright imagery and sensuous magnificence that scintillate in *Antony and Cleopatra*: and this can be analysed, can be, and should be, related to the metaphysical and ethical significance of the plays concerned. Nor have the varied uses of poetic symbolism been adequately noticed: such as the use of animal-symbolism in *Julius Caesar* and *Macbeth,* where an essentially *unnatural* act is accompanied by unnatural behaviour in the animal world; or the recurrent stress throughout Shakespeare on "storms" or "tempests" as symbols of tragedy. Now a careful attention to such poetic and imaginative effects produces striking results: for it illuminates the significance of those Final Plays whose curious plots have never been properly explained.

Elsewhere* I have shown that Shakespeare's later plays fall naturally into three groups: first, plays of pain and intellectual despair, such as *Hamlet*; second, plays of tragic grandeur, superficially sad, it is true, yet inwardly strong with the mystic optimism of poetic tragedy — of these I would quote *Lear* as a typical example; and third, a curious group of plays where the tragic theme is reversed, and a happy ending is brought about contrary to the natural logic of human life, and to the canons of realistic art. *Pericles* and *The Winter's Tale* are not plays of any usual type. The poet who designs a happy ending naturally attempts to clothe his plot with some outward probability. Shakespeare does not do this here. There is no attempt at realism. Therefore, having regard to the succession which these plays continue, and, moreover, to the fact that

* "Myth and Miracle: An Essay on the Mystic Symbolism of Shakespeare."

they are strongly impregnated with an atmosphere of religious mysticism — dreams, oracles, and divine appearances — I regard them essentially as mystical resolutions of those difficulties and despairs which are the theme of earlier plays — which are definitely painful in the first group, and recognized intuitively as things of necessity and beauty in the great tragedies. They do, in fact, definitely and decisively contradict the earlier humanistic logic. They explicate the irrational optimism of tragedy in the form of myths or parables. Shakespeare's greater tragedies turn nearly all on the same theme: the failure of Love to body itself into any earthly symbol. Sometimes the loved ones prove actually false, as Queen Gertrude or Cressida, or Goneril and Regan, or the friends of Timon; sometimes the lover suspects falsely, as Hamlet seems to distrust Ophelia, as Othello distrusts Desdemona. But the difference is superficial: all these plays equally suggest that the human soul finds love too delicate a thing to weather the stormy voyage of temporal existence.

The Final Plays of Shakespeare, however, reverse this theme. In them the story is pursued to the brink of tragedy: and then tragedy is curiously averted. Thaisa, the wife of Pericles, is cast, apparently dead, into the stormy waters; yet she, and his lost daughter, Marina, are restored to him after a long passage of years. And Cerimon, the hermit, raises Thaisa to life in a scene which recalls the raising of Lazarus in the Gospels. Now, in so far as we admit a universal tragic significance in earlier plays, we are, I think, forced to recognize a universal mystic significance in these Final Plays. They represent, symbolically, the resurrection of that which *seems to die,* but is yet alive; the conquest of love over those stormy waters of temporal existence which appear to engulf it. It is significant that tempests — Shakespeare's precurrent symbol of tragedy — recur in these two plays. But there is not only loss in the tempest: there is revival, resurrection, to the sounds of music. Pericles, finding his long lost Marina, hears a mysterious "music of the spheres" just before his vision of Diana. Hermione, too, is awakened to the sounds of music.

As though some insistent truth was yet striving for fuller expression, we have these same themes amazingly multiplied within the compact plot-texture of *Cymbeline.* Bellarius, Arviragus, and Guiderius, long lost to Cymbeline through his mistrust, are yet restored to him at the end; and both Posthumus and Imogen think each other dead, only to be joyed at their loved one's miraculous survival. Most interesting of all, in this play we have the *Vision of Jupiter* which has baffled past commentators; yet it is indeed a natural attempt on the poet's part to explain in some degree, through an anthropomorphic theism, this mystic realization of the ineffable which is beating in his mind.

And Shakespeare found the perfect form at last. Let me again em-

phasize the importance of the tempest-symbol which is ubiquitous throughout the plays of Shakespeare. *The Tempest* is well named. Here the whole sequence of past plays is, as it were, caught up into one supreme moment of vision. More exquisitely compact than *Cymbeline, The Tempest* is a record of Shakespeare's spiritual progress and, simultaneously, a vision of mankind tossed on the turbulent waters of this life. Therefore Prospero is both the Supreme Being — from one point of view — and, from the other, Shakespeare, the poet. The story is simply this: a magician draws to him, by means of a tempest, a ship-load of men — good, evil, wise, and ignorant: them he both wrecks and saves. The mystic melodies of Ariel's pipe sing the travellers to the yellow sands where all is forgiven and all restored. *The Tempest* is the most perfect work of mystic vision in English literature.

A detailed interpretation of *The Tempest* involves many references and many subtleties. I cannot note them here. But my view is most interestingly corroborated by a remarkable and profound book by Mr. Colin Still, *Shakespeare's Mystery Play: A Study of The Tempest* (Cecil Palmer, 1921). This book the publication of my essay, "Myth and Miracle," brought to my notice. Mr. Still analyses *The Tempest* as a work of mystic vision, and shows that it abounds in parallels with the ancient mystery cults, and works of symbolic religious significance throughout the ages. Especially illuminating are his references to Virgil (*Aeneid,* VI) and Dante. Now his reading of *The Tempest* depends on references outside Shakespeare, whereas my interpretation depends entirely on references to the succession of plays which *The Tempest* concludes. We thus reach our results by quite different routes: those results are, strangely — and yet, after all, I believe, not strangely — similar. To the sceptic, this may suggest that mystical interpretation of great poetry may be something other than "wild and whirling words." It is, indeed, not without its dangers, yet it is the only adequate and relevant interpretation of Shakespeare that exists. Since, if the vision of the poet and that of the mystic are utterly and finally and in essence incommensurable, where are we to search for unity? And yet if the art of poetry have something of divine sanction and transcendent truth, then what limit can we place to the authentic inspiration of so transcendent and measureless a poet as Shakespeare?

G. Wilson Knight

VEDANTA AND MUSIC

[**Dr. Shakuntala Gayatonde, M.A., Ph.D., Sangeet Visharad,** writes in this brief article with genuine feeling and intimate knowledge. She sketches an interesting parallel between metaphysical and musical conceptions in the classic Indian tradition. Readers will find it interesting to compare the approach in the next article, by Mr. David Gunston.—ED.]

THE CULTURE OF INDIA, nurtured in a spiritual heritage, envisages in its arts the symbolic form of the thoughts of the ancient sages. The essence of Indian philosophy lies in the realization of the Supreme Soul, the embodiment of Harmony, and in unity with that Supreme Soul. A stage preliminary to the attainment of the *summum bonum* is the perception of the embodiment of Harmony through various manifestations of Eternal Beauty. These manifestations afford a veritable feast to the aesthetic mind, through the enrapturing scenes of Nature and the realistic representations of Art. Therefore "Art is," as Emerson says, "the inlet of that higher illumination which teaches to convey a larger sense by simpler symbols." Hence music, which is the synthesis of all arts and has been called "the language of the soul," combines the images of the reflective and factual sciences and arts on the mind into a single image, like the stereoscope. Here we deal briefly with an important phase of the philosophical aspect of music, viz., its relations with Advaita Vedānta.

The salient features of Advaita Vedānta are the theory of *Adhyāsa,* the concept of *Brahman,* the theory of causation (*vivartavāda*), and the concept of *Mokṣa.* These theories are symbolized in the principles of music, though they are certainly not absolutely identical with them.

"*Adhyāsa*" in its literal sense means "superimposition," and therefore signifies the superimposition of the qualities of one object on another. According to Śaṅkara, all sciences originate from *avidyā* or *adhyāsa,* as all the sciences are based on certain presumptions arising out of the superimposition of qualities. In music, we find that certain attributes are superimposed on every note, and then on every *rāga.* Further, if we analyse the strange notions that many have regarding music before they learn to penetrate into the very core of its spirituality, we find that they all originate from *adhyāsa.* For instance, we hear many people saying that they like only a particular style of music or only certain *rāgas.* But when one imbibes the spirit of Harmony and realizes that music is produced by the unity of *rasa,* atmosphere, and skilful representation, one transcends all distinctions of nationality, styles, and prejudices and considers every *rāga* as a manifestation of the Principle of Harmony.

The Vedāntic concept of *Brahman* may be considered as the origin of the concept of *Nāda Brahman* in music, who is sentient, is *ānandasvarūpa,*

and is without a second. This is also symbolized in the practical aspect of music. For, *Ṣaḍja,* the first note of the *sargam* (octave) symbolizes the Principle of Harmony, *Brahman.* It is pure, devoid of any traits such as *śuddha, komal,* or *tīvra,* and illumines the other notes like a lamp. With the assistance of *Māyā,* in the form of the skill of the musician, it creates the permutations and combinations of notes, and names and forms such as the *rāgas.*

According to the Advaita Vedānta every being is an apparent modification of *Brahman.* So, too, in music every note is an apparent modification of the *Ṣaḍja* and an *aṃśa* of the *Ṣaḍja* is found in every note. This is evident from the fact that if we hear any two notes bearing the same relation as the *Ṣaḍja* (the first note) to the *Madhyama* (the fourth note), or the *Ṣaḍja* to the *Pañcama* (the fifth note), they sound the same as the latter notes. Besides, the concept that every note is a manifestation of *Ṣaḍja* is evident in the rule that is followed in *Sāmagāna,* viz., that the note which is indicated at the beginning of the *sāman* is to be taken as *Ṣaḍja* — *"Pratyekam Ṣadjabhāvena."* Further, this is made clearer by the manner in which the scales are sung in Western music. According to this each note is made the *Ṣaḍja* and the whole octave is sung.

Mokṣa is the attainment of freedom from this world by cognizing the Supreme Soul in oneself and identifying oneself with it. The means to achieve this aim are hearing (*śravaṇa*) of the Upaniṣadic *vākyas,* reflection (*manana*) over them, and meditation (*nididhyāsana*). This should be preceded by self-control, non-attachment to the fruits of action, perseverance, and concentration. Similarly, in music, the ultimate aim is the attainment of *Nāda Brahman.* This cannot be attained unless there is Perfect Harmony in the mind. So one who desires to achieve this should be capable of distinction between concord and discord; non-attachment to the desires of fame and earning; self-control; and concentration. The stages for the attainment of these ideals are a thorough understanding of the concept of Harmony by hearing the performances of artists, analysis of the concept by reflection, and meditation on it by practising it.

Therefore, we find that the union of the Individual Soul with the Supreme Soul is the keynote of the principles of Indian music, as can be deduced from a study of each one of its elements, viz., (i) the harmonic relation of the notes, (ii) the manner or mode of singing, (iii) musical literature.

First, considering the harmonic relation of the notes, we find that as mentioned already, the concord effected by the union of two perfectly harmonious notes, viz., *Gāndhār* and *Niṣād, Ṛṣabh* and *Pañcam,* etc., suggests the union of the Individual soul and the Supreme Soul. This effect is most sublime when there is union between the same notes of two octaves

or between *Sā* and *Sā*.

Coming to the practical development of *rāgas,* we find that every *ālāp* or *tāna* ends with the *Ṣaḍja* or characteristic note of the *rāga*. Again, in the Dhrupad mode, we find that a musician, after a series of variations, returns to the *Mūla laya* and finally to the *sam* (the first beat of the *tāl* or musical tune) which is, to rhythm, like the *Ṣaḍja*.

Now, coming to the musical literature, we find that the songs are mainly of four categories: (i) The songs which consider the Supreme Soul to be Nature and describe the union with Nature. (ii) The songs describing *Kṛṣṇa Līlā,* according to which the Supreme Soul is Kṛṣṇa, the *gopas* are *Jīvas* and the *gopis* are *Prakṛti*. They are said to be sporting constantly and this is the significance of the *Rās*. The *Sās* and *Naṇand* (husband's mother and sister) who prevent the union with *Piyā* (the beloved) or the Supreme Soul are the *indriyas*. (iii) The songs in which the mind is addressed and asked to engage itself in prayer. (iv) The songs which are expressive of union with the Supreme Soul in the form of *Nirguṇa Brahman*.

Thus we find that though it seems incomprehensible that music can aspire to and attain such sober, austere, and serene ideals as those of Advaita Vedānta, music is like an affectionate *Guru,* who takes into account the varied aptitudes of his *śiṣyas*. So it instils patriotism into one's heart with its rhythmic cadences. It strikes fire in the heart of a *rasika* by its apt representations. It expresses the ecstasies of joy, the depths of sorrow, and the sincerest invocations of an ardent devotee. And last but not least, it opens a vista to the understanding of the greatest truth for a sober philosopher. Therefore every student and lover of music should endeavour to fathom the depths of ocean of notes, to unravel the mysteries of *ragas,* and to soar higher and higher into the transcendental regions of its spirituality.

Shakuntala Gayatonde

MUSIC THAT EASES THE STRAINS

[**Mr. David Gunston**, who will be remembered for his thoughtful articles on "Laughter" and "Tears," is a busy free-lance writer. As he has always loved music and long found solace from the strains of modern living in it, he writes to us, he was recently prompted to study what might be called the therapeutic powers of sweet music, and writes revealingly about them in this article.—Ed.]

Although the therapeutic powers of music over the human body, mind, and spirit have long been recognized, it is only recently that any serious scientific study has been given to a subject at once fascinating, remarkable, and potentially valuable to the modern world.

Psychiatrists and doctors are now convinced that there is sound physiological basis for music's soothing powers as well as for the more startling cures and recuperations music seems to have achieved. They have discovered that it is the thalamus, the oldest part and the "inner room" of the human brain, that is first affected by the "concord of sweet sounds." As this nerve-centre is central in our experience of sensations, emotions, and feelings, the favourable reception of musical sounds there has a beneficial effect on the personality as a whole. What is more, when the thalamus is happily stimulated in this way, it sets off parallel reactions in the cortex of the brain, where reside all our highest faculties of thought and reason.

In fact, music has the special, probably unique, power to reach the innermost recesses of our brains at once, where its balm-like effect has been strikingly likened to a desirable and healthy "brain-washing" of the highest order. By its means, the human mind may be cleansed of tensions, fears, frustrations, and depressions.

According to an American authority on mind disorders, if every physician and trained musician understood the nature and action of music, there is no telling the good that might be accomplished, the lives brightened, and the tangled brains restored to harmony. When an orchestra was specially engaged to play to the patients of the Connecticut State Hospital recently, the Superintendent recorded that the effect on the 1,300 patients there who were "afflicted with every kind of mental derangement" was satisfactory to the highest degree. They were noticeably soothed by the music and became more decorous. Furthermore, the influence of the music was found to be beneficially long-lasting.

In another recent experiment, on normal people, Dr. Alexander Capurso, Director of Music at Syracuse University, New York, in an effort to find what he called "mood melodies," or tunes which had the greatest uniform result on the largest numbers for the longest time, played selected pieces of music to 2,000 students to test their general reactions. He found, for

instance, that Debussy's "Clair de Lune" produced a general soothing effect, while Rimsky-Korsakov's "Flight of the Bumblebee" provoked restlessness among the listeners.

Tunes were found that toned up young men for athletics and games, and C. B. Munn, Michigan State University Athletic Director, openly claims to be able to put his baseball team into a winning mood, free of jitters or uncertainty, solely by letting them hear selected melodies. He even declares that he can dispel the occasional after-defeat depression by similar means! And the industrial psychologist Floyd S. Bordsen numbers among his satisfied clients tough American business executives whom he claims to have helped relax from their tension states by well-chosen tunes with gentle rhythms.

Music's charms in the medical sphere are especially interesting, not least since they may help to bring about a wider realization of the power of music to calm the jaded nerves of the 'sixties. A noted U.S. psychologist, Dr. Emmett Dent, Superintendent of the Manhattan State Hospital, has noted numerous striking instances of music helping in dealing with mental cases over a period of years. He states categorically that "music is responsible for cures among the insane, and improvements seemingly in a hopeless condition that are little short of marvellous."

Regular "concerts" to groups of inmates, of carefully chosen music, not too loud yet not too dreamy, have worked wonders in many cases. There is, in fact, growing support in America for the notion of playing music to people sick in mind as well as using it to entertain those merely sick in body. Provided it really is music, and not just cacophonous noise, the American Music Conference has told the world, it can be used to provoke in its listeners almost any mood. The extensive use of dynamic military-mood music by dictators in Germany, Italy, and Russia bears them out.

By the same token, psychologists now declare that although passive listening to mood music can be most beneficial (and is all that can be expected in the majority of cases), actual musical participation is even more successful in cooling fevered brains. The concentration required in even the simplest playing of an instrument helps a person to sort out mental cares and confusions. In addition, the sense of having achieved something, even if it be only playing a little tune on a recorder, is a great tonic "to minds overwhelmed by despair and defeat." The total absorption of mind that music-making brings never fails to have a healing effect on minds strained to one degree or another by the stress of modern life.

This has also been found to be true among children. One teacher of wide experience declares: "A child who has found the music period interesting and stimulating is easier to work with the rest of the day." Another

American expert on this subject points out that music gives a sense of well-being to humans from the very beginning of their lives. Expectant mothers often have their pregnancy moods and strains relieved by sweet music, while even the youngest child will try to dance, jog, or otherwise move in time with lively rhythmic music. The sense of rhythm is deeply ingrained in the human mind, as witness the insistence upon it by the music of even the most primitive of races.

In a recent opinion poll among 200 American college and university staff, 196 declared that children with some musical training were definitely "far superior to others," while another nation-wide survey revealed that some 90 per cent of American elementary-school honours students in fact play some kind of musical instrument — even if only the rhythm guitar! What otherwise might take the form of internal emotional and mental stresses seems to be happily released during the making of music, however amateurishly, provided the basic sense of enjoyment is there.

For most people, however, it is the more or less submissive listening to music that produces the greatest, most wide-spread effect, the extent of which is only now being more or less fully studied. Some authorities declare that it is the insistent "jungle" rhythm of much modern light music that appeals, not the more soothing and mellifluous harmonies and melodies.

In a Rome clinic, for example, patients suffering from acute depression are prescribed treatments of rock-'n-roll, and the successful results would seem to bear out that this view contains some truth. On the other hand, also in Italy, the famous surgeon Professor Gaetano Zappala has already operated successfully on more than three thousand patients, using only local anaesthetics and selected streams of semi-hypnotic mood music played throughout. One patient, returning with complaints of a long-standing nervous stomach disorder, was treated solely by being given a long-playing gramophone record of Bach fugues marked "three times a day, after meals." After a short course of this one composer, the man was able to enjoy — and happily digest — good meals once again.

The range of music's power over the human organism is not confined to healing and calming influences. On the contrary, music can often be most stimulating, not only to physical or mental activity, but even to growth. Serious scientific experiments in the United States are said to have proved that the playing of violins and other stringed instruments actually induces the growth of human hair. Perhaps they have stumbled, all unwittingly, on the true origin of the long-haired musician of age-old tradition!

The individual prescription of certain composers or works — Handel, Mozart, and Bach for jaded nerves; Beethoven symphonies as a strong

stimulant; Liszt and Wagner for melancholia; etc. — may perhaps be viewed with rather more scepticism, at least until we know more about the subject. And in any case, personal reactions may vary, one man's melody being another's mental poison.

Yet we can go back to Confucius to be told that the least desirable parts of man's nature may be sublimated by music, and that its use should be included in all wise plans for public administration.

> The superior man [he said] tries to promote music as a means to the perfection of human culture. When such music prevails and people's minds are led towards the right ideals and aspirations, we may see the appearance of a great nation.

It would be heartening to see in today's enormous and active interest in music for its own sake, and the growing, near-continual half-heard background of lively music against which so many people today perform their daily chores, in kitchen and car and office as well as in factory or workshop, an instinctive recognition of these basic truths. Already, it seems, more and more of us appreciate the unique ability of music to make modern life endurable.

DAVID GUNSTON

THERE SEEMS to be a sort of relationship between the soul on the one hand, and harmonies and rhythms on the other.

—ARISTOTLE

KRISHNA AND CHRIST

A QUESTION was asked at a Discussion Group in Southsea, Hampshire. The group is an independent one, interested generally in esoteric teaching, and having about fifteen members. One or two are Theosophists, two are Rosicrucians, one is a Unitarian, and so on.

Was Krishna the same as Çhrist?

In a very deep sense, yes. But much depends on whether you are thinking of the human personality or the Inner Self. If you should live to be eighty-four you will have gradually passed through twelve transformations, at least in the body. What links these transformations together? Your Inner Self. Dr. Julian Huxley has referred to the Inner Face of Man. It is that and more. It can be an Awareness of all that has happened in the Past of your life, and not only Awareness but Self-Awareness. You can still recall in some incidents of your childhood, youth, or maturity the part you played and the parts played by others in association with you; your re-action and theirs; what the incident finally meant to you and to the other actors as time went on. That is the Ego working, but if on some lower-plane activity, it is the lower Ego rather than the Higher. And unless you allow yourself to be constantly anchored to the Higher, in considering yourself or anyone else, you will not find the true answer to the question given above. For remember that if we think instinctively of the Personality (as we tend to) the answer to the question would be "No." And as long as the Personality intrudes in our own case, it tends to cloud over the Higher Ego and we are inhibited. Professor Barrett, years ago, said that every man was an artist but most of us were inhibited. Remove the inhibitions, if you can recognize them, and the Genius is yours — and the Godhead.

Shri-Krishna came at the beginning of the Kali Yuga, the Dark Age in which we still are. In Indian thought he was an Avatar of the Second Aspect of the *Trimurti* (Trinity), spoken of as Vishnu, and known in Greek esoteric thought (and later in Christian philosophy) as the Logos. That Logos is considered to have overshadowed Jesus the Man, as It had overshadowed Krishna the Man, earlier. It could overshadow you or me, if through mystical realization we became aware of its influence. It *does,* in a sense, overshadow, without, perhaps, a true response from us. It is not the Divine Life that withholds itself; it is we who set up resistance in varying degrees. "Even if the most sinful worship Me, he hath rightly resolved," says Krishna. Isn't that what is thought of Christ also? "Whosoever cometh to Me, I will not cast out." Krishna, Buddha, Christ are but names; to some extent they are only nicknames. We may use them, historically speaking; we need not, if we are speaking mystically. Far better not.

E. V. HAYES

NEW BOOKS AND OLD

BEYOND HISTORY*

THE PLEA that "One World" today needs a new discipline if it is to survive at all is indeed not new. Professor Mukerjee's distinction is that in this book he makes out a persuasive case that such a "meta-civilization" should be grounded in evolutionary transcendence rather than in evolutionary naturalism, and that it should adopt philosophical rather than scientific procedures for the analysis of the unities, interchanges, and the transcendences of the three basic components in the dynamics of civilization: Person, Values, and Cosmos. Following on a compact Introduction offering a philosophical view of civilization, the theme is presented in three parts dealing respectively with the ethos, the modes, and the telos of civilization. The book covers a vast range of thought and in the words of Professor E. S. Bogardus (*Development of Social Thought*) represents the results of "an integration of Eastern and Western social thought viewed in the light of a world-wide universe of social discourse."

The first part treats civilization as a system of value creation and fulfilment, with its own laws of unity, continuity, and transcendence, and its own "perennial dialectic." The modes of civilization are depicted as knowledge based on the unity of man and cosmos, art dealing with cosmic feeling and form, morality concerned with cosmic reverence and participation, and finally religion comprising cosmic vision and faith. In the third and last part, the defeats and victories of civilization are recounted as a prelude to the goal of a cosmic merging in Being, which is identical with the Hindu concept of the *Ātman* or SELF, a vision which transcends history.

The whole panorama of recent Western thought comes under survey and competent analysis. The ideological affinities lie with A. N. Whitehead, from whom are drawn the largest number of extracts cited with approval. Next comes W. E. Hocking. Not only do Hobbes and Marx and Hegel come in for critical review, but also Toynbee and Spengler and Collingwood, Bergson, Jaspers, and Heidegger, scientists like Einstein and Niels Bohr, psychologists like Gordon Allport, A. H. Maslow and Gardner Murphy, and thinkers like Buber, Cassirer, Arnheim, Rickert, Ortega y Gasset, Francisco Romero and a host of others.

The flavour of the book and the nature of the author's insight can be gathered from a passage like the following:

> Civilization poetically reveals and dramatizes all its dominant truths, beliefs and values in myths that are called by Rickert "value structures," exhibiting a stability and consistency through the centuries. Myths are systems of coherent passion and action, tension and achievement in mankind's social life and history. These represent, indeed, the broad and enduring constants of history. These are final but still unfinished expressions of the entire *eidos* and *ethos* of the historical life of a civilization. These cannot be interpreted literally nor euhemeristically, but embody the unity and continuity of a civilization. As human occurrences recede into the dark past, a certain logic emerges. The trivial events are forgotten, and the significant events defined and organized into limited but permanent social truths — myths and traditions in which the value constellations of a civilization externalize and objectify themselves.

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* *The Destiny of Civilization*. By RADHAKAMAL MUKERJEE. (Asia Publishing House, Bombay. 225 pp. 1964. Rs. 17.50).

The natural diagnosis is that false gods are the real enemies of civilization. But even the gods are not ultimate: they have to be transcended by a process described in the Upanishad as *Neti, neti*. As the learned author puts it, the destiny of true civilization is to reach beyond itself, and beyond history. There is no other way: *Nānyaḥ panthā vidyate'yanāya*!

K. Guru Dutt

"SCIENCE AND RELIGION"*

The Atomic Age, in which we live, is the direct outcome of the Age of Science which began in Europe about three hundred years ago. The steady cleavage between science and the teachings of religion during this period has caused thinkers considerable anxiety. Alfred North Whitehead, one of the great sages of our time, says in his *Science and the Modern World*:

> When we consider what religion is for mankind and what science is, it is no exaggeration to say that the future course of history depends upon the decision of this generation as to the relations between them. We have here the two strongest general forces (apart from the mere impulse of the various senses) which influence men, and they seem to be set one against the other — the force of religious institutions, and the force of our impulse to accurate observation and logical deduction.

Harold K. Schilling is a physicist. He is very much concerned at the present tendency to regard science and religion as opposed to each other in spirit and in the attitude towards truth and freedom of enquiry. He rightly says that in this age religion is not widely understood or its ideals widely accepted in practice. The world is in a state of boundless confusion and disruptive tension. He warns us that we must individually and collectively work at this situation candidly, settle once and for all whether science and religion are irreconcilable in fact or not, and then decide what to do about it.

He makes a searching interpretation and analysis of the situation. His thesis is that science and religion are fundamentally not incompatible and inimical, or irrelevant to each other or to the greatest concerns and needs of mankind. In many ways, they are remarkably alike, especially in those aspects in which they are usually regarded as most incongruous, namely, in their spirit, temper of mind, and in their basic attitude towards truth, reason, and freedom of enquiry, as well as towards the spiritual, non-material necessities of life. Each is unique and each has something unique to offer. Our world view and philosophy of life would be incomplete and unbalanced without the contribution of either.

The author's purpose is to help develop an atmosphere of informed mutual understanding and appreciation, within which the difficult task of relating science and religion meaningfully can be undertaken, in which the insights and methods of each can more effectively enrich the other, and in which they can together contribute more significantly to the attainment of a well-balanced life and world view.

This purpose has been amply fulfilled. The book contains a very comprehensive, informative, and stimulating discussion of the whole problem.

Although we all appreciate scientific knowledge and value it highly, it is true that science can find no purpose in this Universe, and the shift from determinism to the reign of probability and chance in physical theory has for many men transformed the cosmos of earlier

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* *Science and Religion: An Interpretation of Two Communities.* By Harold K. Schilling. (George Allen and Unwin Ltd., London. 272 pp. 1963. 25*s*.)

conceptions into what is again essentially a chaos without meaning.

To counteract this the influence of religion is indispensable, especially as religion and ethics are so closely interrelated.

In many ways science interacts with religion and with our culture at the level of faith and belief. Somehow we must learn how to fashion and interpret them so that each contributes to the strength, beauty, and utility of the whole human fabric.

The author has maintained a very liberal and non-dogmatic attitude in dealing with this difficult subject. This book is full of insight, helpful criticism, and profound scholarship. Its publication is timely at this critical period of human history, and it should be carefully studied.

S. L. BHATIA

Memories of Teilhard de Chardin. By HELMUT DE TERRA. Translated from the German by J. MAXWELL BROWNJOHN. (Collins, London. 142 pp. 1964. 16*s*.)

The world never knew of Pierre Teilhard until after his death in 1955. He left a great legacy to Everyman which was soon realized in the form of the publication of his papers. The most important and the most widely read is *The Phenomenon of Man,* a vision of ultimate unity which spoke to the deep needs of a disunited and disordered world. Then came two other works, *Le Milieu Divin* and *Letters from a Traveller,* which revealed the inwardness and the outwardness respectively of this remarkable man. Few had realized that the religious and philosophic insights of the first book were by no means the notions of a spiritual recluse but had been hammered out in the course of scientific studies and explorations to which the larger part of Teilhard's life had been devoted.

It is this side of the life that is stressed in Dr. de Terra's portrait of a scientist at work, written by one who had the privilege of being with Teilhard on geological expeditions in the thirties. A Foreword explaining the background and purpose of the book is followed by a brief — too brief — account of the life of this remarkable priest. The bulk of the book records memories from the author's first meeting with Teilhard at an international geological congress in 1933 to a final glimpse in 1955. It is mainly concerned with the work the two men did together in those areas of Asia where many of the *Letters* were written. Merely as the record of distinguished scientists at work it wins its place. Added to that is the discernment of the special quality of happiness which informed Teilhard's scientist's nature. But above all here we are privileged to see something of the raw material out of which the great ideas grew. Any who go from this book to Teilhard's writings will do so with deepened understanding. Dr. de Terra has succeeded in one of the most difficult tasks of writing — to expose personality.

MARCUS WARD

Buddha and the Gospel of Buddhism. By ANANDA COOMARASWAMY. (University Books, New York. ix+370 pp. Illustrated. 1964. $10.00)

Stand this book up lengthwise and you may get an impression from the dust-cover of an entrance to a Buddhist Shrine. In black and green the cover photograph is of the Gilt Bronze Meditating Buddha (Japanese). In some books this first impression might be lost by immediate "blurb" — but not in this volume. You will find yourself as on a pilgrimage to Banaras — and Beyond — as the Shrine feeling grows, as you turn over one Plate after another and still no letterpress of the book itself. If you are an old Greek reincarnated,

Plate A A with its Gandhara Buddha will most appeal, but all deserve your attention as you pass them by. Part I is "The Life of The Buddha." It has been often told, but it cannot be told too often. Part II is, naturally, "The Gospel, The Doctrine." If you are new to Buddhism, do not criticize too readily; you only criticize what you do not understand. Listen instead. The Buddha in Passing Hence said: "Be lamps unto yourselves. . . ." So you will not offend if you withhold consent where you cannot yet understand; in fact, by the Buddha's own promise you can so attain "the topmost height — if anxious to learn." For example, you may not have experienced that everything in the life we know is likely to be Suffering. You will have found Suffering is intermittent. The Second, Third and Fourth Truths show you how to make Suffering more intermittent still. If you feel that Buddhism entering your life will make you pessimistic, for your comfort it is stated on p. 177 that "the early Buddhists were very far from miserable." So why should you be? Read carefully all about the various schools, and how to reach Buddhist Heavens. You have over three hundred pages to absorb, and not one page superfluous.

ERNEST V. HAYES

Facets of Indian Thought. By BETTY HEIMANN. (George Allen and Unwin, Ltd., London. 177 pp. 1964. 25*s*.)

The late Betty Heimann was remarkable as a writer on Indian philosophy and religion as much for her scholarship as for the originality of her approach to the subject which she made her own. Her early classical training was a great asset. The comparisons she used to make between the Indian and the Greek outlook on the problems of reality and life showed a firm grasp of these two great traditions. The depth of Betty Heimann's insight and the freshness of her approach are prominent in this elegantly produced collection of some of her essays.

The chapter headings themselves show the wide interest of the author. The relation of kathenotheism and Indian art, Indian metaphysics, religious sociology, religious psychology, mathematics, metaphysics, eschatology, logic, grammar, and literary style — all this engages Professor Heimann's keen and brilliant attention. She believes that "the role of India still is and remains to teach the wisdom of its metaphysics to mankind." And she analyses the basic features of this "metaphysics of eternity" and how it inspires and informs all the branches of the activities of the Indian mind and life — religion, art, psychology, mathematics, etc. — and how these in their turn throw light upon the characteristic Indian philosophical outlook.

The author is very much impressed by the integral viewpoint of Indian metaphysics. The fact that reality is *Pūrna,* integral and all-inclusive, gives to the products of the Indian mind a harmonious outlook and a flexibility of approach which, the author rightly contends, is in sharp contrast to the exclusive Greek, and its derivative the modern Western, standpoint.

Professor Heimann's observations on Indian grammar and logic are illuminating and thought-provoking. She analyses how the nature of the Sanskrit root, which has a basic meaning but also a plurality of senses determined by the primary significance, corresponds to the notion of a Supreme Deity expressing itself as many gods and goddesses, one of whom becomes pre-eminent in accordance with a given circumstance like the need of the worshipper or the end for which a sacrifice is performed. Incidentally the author repeats the common mistake of the Western Indologists in thinking of the Vedic gods and goddesses as deified natural forces.

There are one or two factual mistakes. For example, Sir J. C. Bose was

not a Nobel-Prize-winner. There are mistakes also in the writing of Sanskrit words. It perhaps would have been a good idea to have a Sanskrit scholar to collaborate with the Editors. However, the mistakes are minor. I have pleasure in recommending this small but very readable and useful anthology of essays by one whose death is a great loss to Indology.

A. BASU

You Will Come Back — A Conversation about Reincarnation and Karma. By F. E. GOOLD. (Blavatsky Institute, Toronto. 25 pp. Revised ed., 1964. 30 cents)

A serious student of the Christian religion in its present-day creed is assailed by some doubts and being troubled with them discusses the same with a well-informed student of religions. The first difficulty is about the one-life theory of current Christian faith, which appears illogical and unscientific to the questioner. To hold that souls are created at a point in time, live on earth for seventy or even a hundred years, and then survive death of the body to live for ever in heaven (or hell) seems absurd. The command "Be ye perfect" must take more than one life to fulfil. The student of religions admits the legitimacy of the doubt and points out how there was an esoteric side to Christian teaching which included the belief in reincarnation but which disappeared after the Second Council of Constantinople in A.D. 553, when by an edict the teaching of the early Fathers, who included Origen, was declared heretical.

This leads the student of religions to explain the rationale of rebirth and its twin doctrine of Karma. He quotes the opinion of Dr. Gifford, Professor of Church History in Montreal, that most Christian dogmas are quite inadequate and no longer avail to hold enlightened minds. Modern men and women need a much more worthy hypothesis than is now provided in orthodox exoteric Christianity. This is found in Reincarnation and Karma, which teachings fill a great gap in Christianity. Rebirth is the method of evolution, the process by which Nature progressively unfolds the limitless capacity latent in all life, including human beings.

In a famous collection known as *Reincarnation — an East-West Anthology* are gathered views of poets, philosophers, and religious men who hold that the idea of rebirth was a real part of true religion both in the East and the West. Two-thirds of the human race believe in rebirth. It is the materialistic Christian West that put it aside. The cognate doctrine of Karma is briefly explained in the words of Edwin Arnold:

> Ah Brothers, Sisters, seek
> Nought from the helpless gods by gift and hymn,
> Nor bribe with blood, nor feed with fruits and cakes;
> Within yourselves deliverance must be sought;
> Each man his prison makes.

To a student of Theosophy, who is a student of comparative religion, the substance of this conversation is axiomatic.

D. GURUMURTI

Dante: The New Life (La Vita Nuova). Translated with an Introduction by WILLIAM ANDERSON. (The Penguin Classics. Penguin Books Ltd., Harmondsworth, Middlesex. 110 pp. 1964. 3*s.* 6*d.*)

The life and work of Dante Alighieri of Florence (1265-1321) speak of his own age and speak of themes eternal. Living at the close of Dugento and in

the early Trecento, Dante was a contemporary of Giotto and Duccio, of Roger Bacon and Duns Scotus; Grosseteste of Lincoln and Thomas Aquinas dominated the generation preceding; John Wycliffe, William of Ockham, Boccaccio, and Petrarch, the minds which led Europe into the untried ways of the *via moderna*, came immediately after Dante. The pre-Renaissance Universal Man *par excellence*, he represents a unique flowering of poetic, philosophic, and mystical genius in the Gothic civilization that was struggling to replace pure dependence on Antiquity and traditional Christianity by a broader synthesis in which man would become more fully human.

Part of this synthesis was a fusion of the streams of courtly romance and Christian mysticism. Dante's *New Life* (or "Young Life," for both are intended) tells of his love for Beatrice, his joys and pains, his deceptions and visions in that love, and its transformation upon Beatrice's death into a focus of heavenly contemplation. The memory of Beatrice inspired him to write the *Divine Comedy*. While much of the tradition of the Provençal troubadours was anti-Church, for Dante the worship of Woman was not incompatible with the love of God: earthly love, itself intensely spiritual, was a revelation of divine love and a preparation for heavenly bliss; Dante saw in Beatrice such nobility of soul as was the living image of sainthood.

> And so the delight of her lovely perfection
> On rising beyond our range of vision
> Became a great beauty of the spirit
> So that heaven is lit
> By a light of Love, giving the angels
> salutation. . . .

William Anderson's translation brings Dante's innocence and purity of soul living to us across the centuries; his scholarly introduction sets *La Vita Nuova* within its religious and philosophical context, including Dante's debt to Islam and Sufi romantic poetry. "Gentleness and elevation of mind" (in Shelley's phrase) come still like a fragrance from Dante's first major work.

BRIAN G. COOPER

Shakespeare's World. Edited by JAMES SUTHERLAND and JOEL HURSTFIELD. (Edward Arnold Ltd., London. 199 pp. 1964. 25*s*.)

The contents of this book are nine lectures given at University College, London, to celebrate the fourth centenary of Shakespeare's birth, and all the contributors, with one exception, are past or present members of the English History department of University College. The purpose of the book, which on the whole it admirably fulfils, is summed up by the editors in their preface:

> to place Shakespeare in his own age, to deal with some of the major aspects of his work and with his critical reputation, and to address ourselves to a public . . . by no means drawn exclusively from students of the period.

The placing of Shakespeare in his own age is excellently done, not only by Sir Ifor Evans in his opening lecture (which gives the book its title) but by the cumulative effect of the book as a whole, from which the reader gathers a general impression of the Elizabethan and Jacobean scene, its people, and their use of the language which Shakespeare himself used. There are also lectures on his work, his tragedies, comedies and histories, and on the course of Shakespeare criticism to the present day. These are not all of equal merit; nor, very probably, would most of the lecturers lay claim to any great degree of originality. But the book succeeds (perhaps for this latter reason) in informing the layman who wishes to know something of what life and thought were like in Shakespeare's day, and to read his plays as it were in their original setting. If the book is instructive rather

than revealing, factual rather than imaginative, that is its nature and intention. Revelation and imagination can safely be left to Shakespeare himself.

R. H. WARD

Tiruvachakam: A Hindu Testament of Love. By RATNA NAVARATNAM. (Bharatiya Vidya Bhavan, Bombay. 246 pp. 1963. Rs. 2.00)

This is an excellent study of the saint Manikkavachakar's *Tiruvachakam*, "a great poem of sublime beauty." This is a study lucid and fair, characterized by high emotions and fine reflections, fervour and felicity. At the outset Smt. Navaratnam considers the criteria of great poetry and how *Rasa* in poetry, particularly in Indian poetry, is generated and how the spirit of poetry is revealed. All this has been exquisitely explained.

Tiruvachakam is the poetic expression of the aspirations of the human spirit, its conscience, and its faith. It is, the author tells us, a great vision of the soul, an illumination, a perception of the enduring behind the transient. The great classic is the fruit of "the silent mystical contemplation" which is the supreme form of prayer.

The forms in which beauty inheres or through which beauty expresses itself may be fleeting or passing or temporary, but beauty itself is permanent as an idea and as an experience, and it persists in spite of the impermanence of the forms through which it expresses itself. The Saint has enshrined an aspiration he sought to fulfil, and has embodied an emotion which he experienced, in poetry, so immortalizing them. Since he was nobler than his circumstances, he was able to conserve his intellectual and spiritual quality. The reading of this beautiful poem brings about the reader's elevation to the plane of the ideal and the spiritual. Living on the material plane alone, we suppress and minimize the importance of the aspirations of the spirit. But when we read poetry of the highest order, we realize the urgency of our spiritual urges and aspirations, and we become aware of the possibility of their realization. This is what actually happens when we read *Tiruvachakam*, a supreme example of mystical contemplative poetry.

SURENDRANATH AGNIHOTRI

Love Songs of Vidyāpati. Translated by DEBEN BHATTACHARYA. Edited with an Introduction, Notes and Comments by W. G. ARCHER. (Unesco Collection of Representative Works, Indian Series. George Allen and Unwin Ltd., London. 148 pp. 31 Plates. 1963. 30*s*.)

It is seldom realized in Europe that Indian literature is not purely religious and philosophical but also secular. The Hindu view of life gives the same place to *Kāma* as to *Mokṣa*; in fact, *artha*, *dharma*, *kāma*, and *mokṣa* are the four aims of life. The present translation of Vidyāpati's love poems is a good specimen of Indian lyrical poetry. Though the time and the biographical details of the poet are still a matter of controversy, his poems remain immortal gems of Indian literature, depicting various situations and aspects of physical love. They are love epigrams very much in the manner of Indian miniatures, which, in painstaking details, relate the love-play of Rādhā and Kṛṣṇa.

Misled by the names of Rādhā and Kṛṣṇa some critics have tried to find a spiritual and symbolic meaning in these poems. But for Vidyāpati Rādhā and Kṛṣṇa are no longer divine; they are just ideal lovers. He is a poet of beauty and love: the love which fills the hearts of the lovers and the beauty of the female body, which in his eyes is eternal:

> For countless ages
> I have been looking at you
> Yet my eyes are still thirsty . . .

The translator has successfully preserved the poetic beauty of the orginal; he has neither distorted nor obscured the images and ideas of the Maithilī text. The introductory notes by the editor will make the translations more comprehensible to the average Western reader.

Though any selection of poems is to a large extent always a matter of personal choice, I feel that the present collection is a fairly representative one, though perhaps the inclusion of a few of the most famous poems by Vidyāpati might have been a definite gain. The reproductions of Indian miniatures which accompany the poems have been selected with great care. The book will certainly be of great interest to any Western reader who wants to acquaint himself with some of the less-well-known aspects of Indian literature.

G. D. GAUR

J. M. Synge: Collected Works. Volume I — Poems. Edited by ROBIN SKELTON. (Oxford University Press, London. 128 pp. 1962. 21*s*.)

It is good news that J. M. Synge's Collected Works are to be issued in a definitive edition, under the general editorship of Mr. Robin Skelton, who has already edited Synge's Plays for the "World's Classics." The first volume, *Poems*, edited by Mr. Skelton himself, includes not only several poems hitherto unpublished but also fragments of three poetic plays and translations from Villon, Leopardi, Petrarch, and others. Besides Mr. Skelton's Introduction, the present volume contains Synge's and W. B. Yeats's original Prefaces to the Cuala Press limited edition (1909) of the Poems. "It may almost be said," wrote Synge, "that before verse can be human again it must learn to be brutal." And Yeats wrote of Synge: "He could not have loved had he not hated, nor honoured had he not scorned." Poison had to come first before nectar could be churned out of the seething ocean of conflicting wills, cross-purposes, desires, passions, and aspirations. Synge's was by no means an easy life. His means were scanty, his health was poor. The women in his life — Cherry Mattheson, Molly Allgood — could not give him happiness or peace:

> I have learned loving and lived to require
> A woman the Lord had not strength to create.

Yet it was of Molly that he wrote:

> I asked if I got sick and died, would you
> With my black funeral go walking too . . .
> And, No, you said, for if you saw a crew
> Of living idiots, pressing round that new
> Oak coffin — they alive, I dead beneath
> That board, — you'd rave and rend them with your teeth.

As a poet, Synge's ideal was obviously to combine the notes of asceticism, stoicism, and ecstasy — a trinitarian unity not easily achieved. In his poetry there is a mingling of the notes characteristic of, say, Thoreau, Housman, and Wordsworth — but the poems are often no more than strangled cries, though not the less urgent and moving on that account. Typical of Synge are the sentiment and articulation of a piece like "Three Sighs" or "The Altercation." Idea or sentiment hovers on the brink of the inarticulate, and *dhwani* does the rest.

The modest accumulation of some twenty years' spasmodic activity, these fifty-odd pieces dimly indicate a growth — a growth in definition in the writer's "address" to the world. It is also clear that the dramatist of *The Playboy of the Western World* and *Riders to the Sea* was striving towards a form of poetic drama, and one wonders what — had he lived and completed the work — he would have made of *The Lady O'Conor* (with a heroine who is one-third Imogen, one-third Helena of *All's Well*, and one-third Portia the Lady of Belmont). Lines like

> Where God is Lady no soul is truly lonely . . .
>
> When men grow

Thus old as you do, with your kind
owls-eyes
And hair like white clouds in a grey
sunrise,
They are as nice as children

show that Synge was surely straining towards the secret. The "momentary cries" that made the anguish and music of Synge's poetry had some decisive influence on Yeats himself; and Synge is now also revealed as one of the "unknown soldiers" that strove with pain and language to make modern poetic drama possible. These lines from *The Vernal Play* seem to be Synge's own epitaph:

My verse is hardly ended
But I will rest a little, for this hour
I have had pains about me.

Rest, rest, perturbed spirit! Men like Synge are born to out-face Hell so that implicit Heaven may not be finally denied to us. This poetry is austere, resolute, and tensely vibrant — in other words, ascetic, stoic, *and* ecstatic. Mr. Skelton's edition — equipped with the necessary *apparatus criticus* — will send more and more *sahridayas* to Synge. The present volume sets so high a standard that we shall eagerly await the promised successors.

K. R. Srinivasa Iyengar

Boundless Sky. By Rabindranath Tagore. (Visvabharati, Calcutta. 470 pp. 1964. Rs. 14.50)

This is an anthology of Gurudev Tagore's writings, a cross-section of his prose and poetry, rendered into English. The compilation includes stories, poems, essays, and a drama. It will serve our purpose if only a few selections are referred to here.

"Conclusion" is a charming romance set in rural Bengal, which Tagore knew inside out. *Cloud and Sun* is somewhat reminiscent of Bankim's "Radha Rani," with its child heroine and fairy-tale ending. But Tagore's hero falls a victim to the wrath of a choleric British official whose menials are in the habit of deciding the fate of public issues. One sees here Tagore's ironical humour. "The Parrot's Training" is a delightful satire on the prevailing system of education and ought to be prescribed as a textbook in every Training College for Teachers.

The Poems selected touch upon a variety of topics, and include "*Jana-Gana-Mana*," our National Anthem. "When the Poet Reads His Verses" describes a poet's public reception by the King, who bestows upon him a rich reward while the populace goes wild with cheering. As the poet returns home his eye lights upon the eager face of a new bride in a window, looking out for her groom "with a *champak* garland on a lotus leaf." The poet sighs with envy and murmurs, "This is not for me!" One is reminded of Byron's lines, "All For Love," where he too prefers Love to Fame.

Some poems refer to Tagore's travels to lands in the Far East like Java and Siam which regard India as their spiritual mother. He mourns the decline of the Buddha's influence in the land of his birth and rejoices at the sanctuary it has found in these regions.

There is only one play in these selections, "The Dancing Girl's Worship," Tagore's favourite, in which he loved to appear on the stage.

The translations into English are done by experts like C. F. Andrews, W. W. Pearson, and Tagore himself. But to enjoy the full charm one must go to the original. What is graceful, appropriate, or telling, what is witty, dignified, or allusive, in Bengali is sometimes apt to sound ornate, florid, or exotic when rendered into English.

The book is excellently got up. There is a fine full-length photograph of the Poet as frontispiece and a facsimile of two poems in the Poet's writing.

N. R. Deobhankar

ENDS AND SAYINGS

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

Public ideas tend to swing from one opposite to the other; the history of biology in the West shows an alternation between the concepts of "Vitalism" and "Mechanism." In education and psychology there has been a similar swing between the concept of man as "master of his destiny" (degenerating into anarchic licence) and that of man as the product of heredity and environment, conditioned by externals, particularly by early experiences. This last, in so far as it considers the individual not in isolation, but in relation to the family and community, has some value, but in diminishing the vital scope of free will encourages deadening dependence and conformity.

Psychiatry has been well to the fore in Britain during August 1964, with the Sixth International Congress of Psychotherapy and the First International Congress of Social Psychiatry (which considers the patient's treatment always in relation to his social groups). Both these were in London. At Southampton, the British Association for the Advancement of Science held its conference. In the Psychology Section Professor H. J. Eysenck's address dealt with criminal behaviour. The matter appeared also in his article "Biology and Conscience" (*New Society*, 27 August 1964) and, in extended book form, as *Crime and Personality*. He condemned punishment as a deterrent, and said that research showed that "conscience is a conditioned reflex." Certain emotional and behaviour patterns (acceptable and pleasure-producing) are acquired in this involuntary way, as distinct from the voluntary process of learning. "Too much conditioning can be as fatal as too little." Drawing parallels with animal conditioning, he suggested that certain types (extraverts) have poor conditionability, while introverts have the reverse. People's position, however, on the extravert-introvert continuum can be altered. Stimulant drugs (nicotine, caffeine) have an introverting effect; depressants (alcohol) have an extraverting one; and he suggested regular treatment with a stimulant such as Amphetamine for over-extraverted criminals to improve their conditionability and their adjustment to the community. No mention was made, apparently, of the dangers of possible misuse by vested interests, political or otherwise.

There have been increasing clashes in recent years about the dubious triumphs achieved in athletics by competitors using drugs to speed up and improve their performances. Another aspect of this forced improvement came up in a BBC-1 programme, "The Exceptional Child," about which *The Radio Times* (6 August 1964) said:

> Geniuses, until recently, were thought to to be born and not made; now, evidently they can be made before they are born. In fact, already 4,000 of these "cultivated" geniuses have been created by treatment of South African mothers during pregnancy. None of these children is more than five years old yet, but some are already behaving like children twice their age. There is now in a London hospital a "decompression apparatus" which can produce these prodigies.

The method is to increase the oxygen supply for the foetus during the later months of pregnancy. This is frightening in its factory treatment of human beings. History has shown how man has become too often the slave of his own "constructions," and it looks as though such stimulus to the body-mind machine may give it even more dominance over the Soul-self than it has today — and that is bad enough.

One good idea to the fore is that of "preventive therapy," and it is claimed

to be possible to find out, by tests at an early age, potential instability and criminality. There are divergencies of opinion, often acute, between psychiatrists as to therapeutic methods. Some rely on the "therapeutic community" sympathetically described by Dr. David Clark, of Fulborn Hospital, Cambridge, at the Congress of Psychotherapy. Incidentally Professor R. M. Carstairs, in a wireless talk (*The Listener*, 6 August 1964) showed how much sound technique of group therapy could be learned from "Healing Ceremonies in Primitive Societies." Others, such as Professor Seguin of Peru, affirmed the value of the individual therapist-patient relationship, if animated by love "free alike from dogmatism, possessiveness, identification, rules or knowledge, and, of course, sexual attraction" (*The Guardian*, 27 August 1964).

Whatever the method, the "what" is not as important as the "how." Real success depends primarily on the moral character, the fundamental understanding, and the motive of the healer, since these are rooted in, and affect, something deeper in the nature than the body-mind make-up. Real healers are greater than their theories, just as real saints surpass their creeds. It is not these that one condemns, in condemning the horrifying concept, only too prevalent, of humanity as being (in the jargon of industrialism) material "ripe for development."

It is sometimes thought that mass-production has killed individual craftsmanship, but there are signs that the latter is not moribund, despite difficult conditions. It may even be on the upgrade, especially if the false image of the "useless," the "twee," and the "olde-worlde" can be banished. The Rural Industries Bureau, London, co-operating with the Scottish Country Industrial Development Trust, has brought out the third edition of its booklet listing *Country Workshops in the British Isles*, though it does not claim to be by any means complete. Articles offered include, in addition to the usual — i.e., hand-made pottery, woodwork, weaving and knitwear, basketwork, ornamental iron and hand-beaten metal work, hand-made jewellery — items connected with folklore, as corn dollies and straw work, love spoons and gaudy canal barge crafts; also saddlery, small boats, clocks, furniture, toys, carved inscriptions, pipe organs, stained glass, glass and horn ware, beehives, rush carpets, quilts.

Fiona MacCarthy, for a series of articles in *The Guardian* during August, visited some of these craft works, and gives a reasonably optimistic picture, though she writes (29 August 1964) of the need for unification, publicity, and support. The Crafts Centre, Hay Hill, London, lost its Government grant two years back, but the Crafts Council now has vigorous plans, if finances permit, for arousing more public interest in, and knowledge of, what is available, and making it more accessible to every level of income. It hopes to encourage amateurs, and also to bring craftsmen and industry itself into a closer working relationship for mutual benefit, since the vitalizing influence of the former on the latter has been proved in more than one case already.

On 20 August 1964 fell the anniversary of the passing of the late Shri B. P. Wadia. At a joint meeting of the Indian Institute of World Culture and the P.E.N. All-India Centre at Theosophy Hall, Shri Sohrab Vimadalal spoke on "The Need of Moral Values Today." Dr. Jal F. Bulsara was in the chair.

Dr. Bulsara opened the meeting with a homage to the memory of the late Shri Wadia and declared published a collection of the latter's essays: *The Zoroastrian Philosophy and Way of Life*. He spoke also of the importance of the speaker's theme, and of moral values as evolving in relation to the total social *milieu*. Man had sought for,

but not yet arrived at, moral values that could be regarded as absolute and final.

Shri Vimadalal preferred not to be dogmatic about a definition of moral values; but he considered the substance of them, a human sense of "the path of rectitude" to be sufficiently familiar to everyone. He surveyed the process by which, in the last half a century, various compromises with moral values and shifty means to "get on in life" had become familiar. The two Wars, the attendant disruption of family life, the mental insecurities and the economic pressures, had produced a fall in moral standards that was real and critical. Yet there was always hope; humanity never walked quite to the end of that road. Some there would always be who would point to the road back to moral sanity. About religion he remarked that ritual religion often produced only strife; real religion would produce human unity. What was needed was concern with simple, basic values like truth, fairness, honesty.

Moving the vote of thanks, Shri R. P. Sirkar referred to the Theosophical position which Shri Wadia had impressively expounded in his public speaking. Though good and evil are relative, they are very real. And the relative good expected of an imperfect man is precisely that which will give him a more rigorous and sensitive perception of the good in future. This implies that while charity is necessary in expecting from others no more than the best they are capable of at a given stage, in relation to their environment, the utmost rigour is necessary in demanding of oneself obedience at least to the values which one has perceived.

We reproduce below a brief essay by Shri Wadia on

LOYALTIES

IT HAS BEEN SAID that every man is a philosopher. Each lives by his philosophy. He does so most often unconsciously to himself. His inner attitude to life remains undefined to himself till he progresses to the point of inquiring about the purpose of the life which surrounds him. But for any observant and thoughtful inquirer the philosophy of any man is not very difficult to determine. It is the outer behaviour which bespeaks the man's philosophy.

The outer behaviour of a person has a myriad sides. It is a congeries of the expressions of thoughts and feelings in words and deeds. But there is one factor common to a man's many acts. His loyalties speak loudly, revealing his defects and merits. He may have many or only a few loyalties; he may have conflicting loyalties. Again, his loyalties may change, bettering or lowering his status as a person in one or another phase of life.

His loyalty to his city was emphasized by the late Pherozeshah Mehta, a man of great civic qualities; so it was by Joseph Chamberlain of Birmingham; and by his superb loyalty to the City State of Athens Pericles has come down to us as a great figure in history.

There is patriotism-loyalty to one's own country.

> Breathes there the man with soul so dead,
> Who never to himself hath said,
> This is my own, my native land!

A very long list of names could easily be made of those coming in this category.

A more restricted sphere is the family, but as a field for the practice of loyalty it plays a very significant part.

The peasant's loyalty to his farm, the scholar's to his knowledge, the artist's to his art, are all tell-tale expressions of the man's philosophy.

A man's loyalty is often very restricted and in that measure defective. A man who praises his own city, exclaiming, "Of no mean city am I," and condemns the worth of other cities shows a paucity of knowledge and a narrow-mindedness. At the present hour, here in India, the champions of the Adi Dravida Movement, who claim for

Tamilnad special place and position, show a lack of true and noble patriotism. A chauvinist who proclaims, "My country, right or wrong," and who is therefore unjust to other nations is less than man; he acts like a beast of prey, unmindful of the destruction that he causes. Partial loyalties, like half-truths, bespeak moral blindness and mental limitations.

Personal loyalties which hamper the growth of the liberal mind, which harden the heart of love, which inhibit growth in the power to sacrifice, do not further the progress of the human soul.

Great movements in human history have resulted from the expansion of personal loyalties. Great men become such by letting their loyalties in a restricted sphere grow and embrace vaster loyalties. The Indian village *panchayat* of old was not a constrictive institution; it laid the foundation for the future district board, provincial state, united India.

The village state evolved into the city state in world history, as the feudal orders and dukedoms evolved into nations. A simple-minded girl from Domremy, Jeanne d'Arc, changed history, not so much by compelling the English to raise the siege of Orleans as by raising the cry: "France for the French." This was in the Europe of the early fifteenth century. In our own times Wendell Wilkie's cry of "One World" has already evinced its great potency in fashioning One World.

There is the famous statement of the Prince of statesmen and diplomats, Shri-Krishna, in the *Udyoga Parva* of the *Mahābhārata*:

> For the sake of a family, an individual may be sacrificed. For the sake of a village, a family may be sacrificed. For the sake of a province, a village may be sacrificed. And lastly, for the sake of the Self, the whole earth may be sacrificed.

For enabling man's Great Self to perform its *dharma* to the Supreme Spirit, the petty personal self should be subdued. That is why Krishna called upon the blind Dhritarashtra to bind his wicked son Duryodhana and to avert the tragedy of war between the Pandavas and the Kauravas. For every student of Theosophy there is more than one practical lesson in the thesis presented by Krishna at the court of the Kaurava King where he acted as the Ambassador of the Pandavas in the cause of peace and to prevent the fratricidal war.

Our worldly loyalties should be used in the service of the spiritual soul; we should not allow them to exploit the cause of truth, of virtue, of beauty. He who loves his son (Duryodhana) more than his friend Krishna is an unworthy King, is an unworthy man.

The Esoteric Philosophy teaches that we should so love our parents and children that the loyalty to our personal family may grow into the superb loyalty to the spiritual family of all human souls. Our patriotic feeling for our motherland should expand into loyalty to the One World when it comes into being.

Every small loyalty should become an avenue to a greater loyalty. For the love of the Supreme Spirit one should not call his father "householder" — that is reversing the process: making the Supreme loyalty utter falsehood, become evil, and express ugliness. Similarly religious loyalty should expand from loyalty to a single sectarian creed to loyalty to the Truth which manifests itself in living Nature as the Most High. Personal loyalty to the Pope should grow into loyalty to Christ and to God. One cannot be faithful to the Pope and to Christ, to Mammon and to God.

Traditional and historical loyalties, spatial and geographical loyalties, when rightly considered and evaluated, give birth to universal and eternal loyalties. He who is loyal to the dead past, or he who is loyal to the passing present, or he who is loyal to hopes of a future heaven, is bound to become a narrow, dogmatic, and fanatical person. But he whose loyalty grows to embrace the

ever lengthening history of soul culture, to perceive the superb beauty of the Eternal Now, who learns to see the expanding universe in a tiny grain of sand — his evolution brings to him the Vision of Truth, of Light, of Joy.

What are the great thoughts of Theosophy which will enable the student whose sphere of loyalties is limited to unfold them into eternal loyalties? In *The Key to Theosophy* H.P.B. speaks of the real nature of Theosophy as the Religion of Life: "Its creed is Loyalty to Truth, and its ritual 'To honour every truth by use.'" The seekers of Wisdom-Truth "in every age have more or less clearly apprehended the Theosophical doctrines and wrought them into the fabric of their lives."

Applying this to the present generation of earnest students, which truths of the Esoteric Philosophy should first be wrought into the fabric of our lives?

(1) The Immanence of Deity clearly points to the positive practice of Universal Brotherhood. Castes and classes, discriminations based upon the colour of the skin and creedalism, and other factors which are upheld by modern civilization do violence to the sacred idea of the omnipresence of Spirit. Such a phenomenon as untouchability in India clearly points to a denial of the wisdom taught by Krishna in the *Bhagavad-Gita,* that He, as the Light of all lights, presides in the heart of each and every one — not in the Brahmana only but in the *Mlechcha* also; in all men and all women dwells *Hari,* the Divine, and St. Paul proclaimed that in God we "live and move and have our being." The student of Theosophy refuses to call others heathens or heretics, *kafirs* or infidels. Recognizing the One Self in the many forms of life, he is able to understand the diversity in Nature because he knows the doctrine of Emanations, and in human nature because of the fact of Reincarnation.

(2) The differences between the learned and the illiterate, the wise and the foolish, the healthy and the diseased, the saint and the sinner, are easily understood in the light of reincarnation and metempsychosis. The eye of wisdom is the eye of love, and he who loves, understands. But what piece of knowledge gives birth to love and understanding?

(3) The universe is governed by Law. Every event, every form, organic or inorganic, so-called, is an effect from a cause. Justice works incessantly; but, being divine and infallible, it ever and always adjusts, and its punishments are opportunities for growth in harmony. Each man is the maker of his own destiny.

> The fault, dear Brutus, is not in our stars,
> But in ourselves, that we are underlings.

Also, each man is, albeit unwittingly, an agent of Karma for many, for the whole of Nature. By the Law of Unity the many are linked by and in the One.

By correctly applying the three truths we shall be able to expand and elevate our small loyalties and transform them into greater loyalties. Creedal beliefs learnt at home or at school, to which we are loyal today, will become transmuted into the Religion of Knowledge which will enable us to endeavour successfully to make Theosophy a living power in our lives. Karma spells self-improvement; there is no purifier like spiritual knowledge. If we try to attain to spiritual wisdom we shall draw to ourselves the help of the Wise Ones.

Expansion of loyalties implies acquiring a more enlightened faith. Loyalty to Truth means loyalty to many truths in the One Body of Knowledge, and the Faith in our Heart manifests itself in expressions of Loyalty in the world of deeds.

—B. P. WADIA:
Living the Life, pp. 134-9